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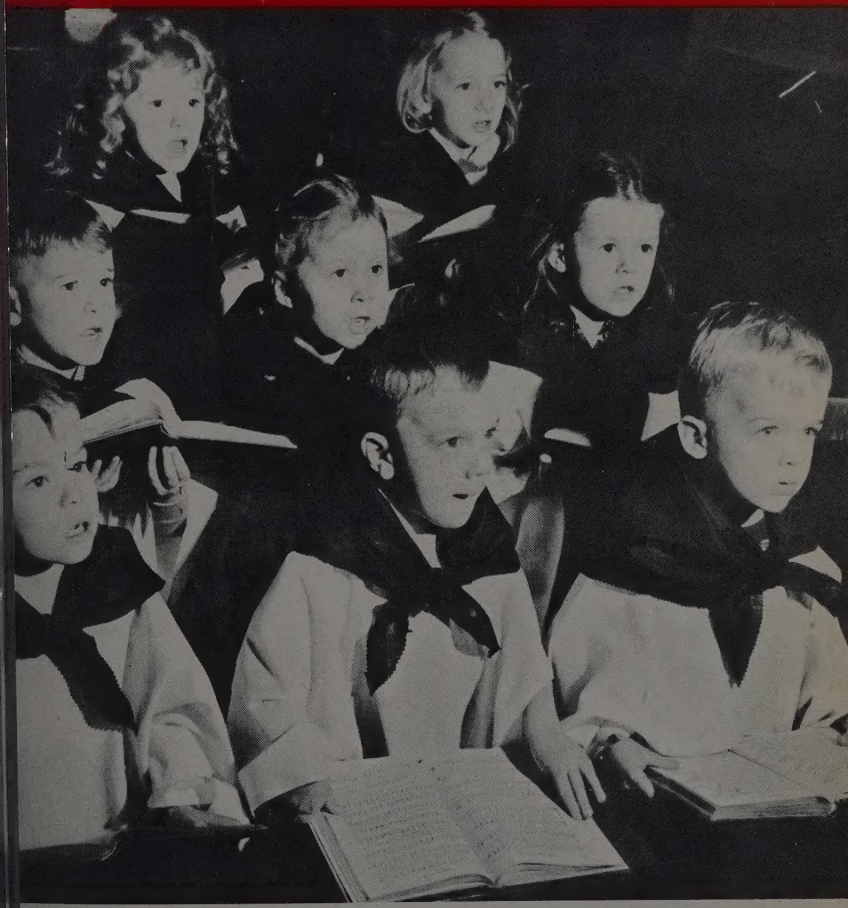
KINDERGARTEN CHOIR

It is good to sing praises to our God

No. 21

FEBRUARY 24, 1960

Just Like Me?

SOMETIMES a pastor wonders if he is getting his message across to the youngsters in his confirmation classes. It seems often to fall on deaf and disinterested ears—but sometimes there's a rewarding response.

SUCH a response came from Chuck. Chuck was a likeable, bright, alert lad. He was full of fun but he never made a nuisance of himself. But Chuck had been absent a lot from confirmation class, from church services and from Sunday school. There was a serious question as to whether he would be permitted to enter the second-year confirmation class.

After a talk with Chuck, I told him that he could enter the advanced class. He didn't deserve it, but we'd give a break in the hope that he would do work faithfully and be regular in att ance.

HAPPILY, Chuck did better the sec year. Then one day in class we v discussing the meaning of grace. love undeserved," I explained. "(loves us and forgives us not because have earned or deserved it, but bec we are his children. He gives us e chance to enjoy a blessed life here in heaven."

"Like me?" asked Chuck. "I d deserve to be in this class, but here I a And I knew that the lesson had go across.

—WALTER COWE

The LUTHERAN *News Magazine of the United Lutheran Church in Americ*

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THIS WEEK . . .

● "I HAVE LIVED MY LIFE for the church," Bishop Otto Dibelius told an emotion-packed session of the Berlin-Brandenburg Church last month (*page 11* and "Overseas," *page 34*). It was the climax of a speech in which he explained his stand against the Communist government of East Germany. Background for the address was a letter in which the Bishop of Berlin questioned whether Christians owed obedience to dictatorial powers. The Communist press retaliated by quoting some early anti-Semitic statements by Dibelius. After the bishop had spoken, the synod voted him a resolution of confidence.

● WORLD TRAVELER Franklin Clark Fry will be visiting South America twice in two months. The ULC president jetted down to Buenos Aires this month to preside over a World Council of Churches meeting (*page 4*). Next month Dr. Fry will go on Lutheran World Federation business to a number of other South American countries.

● CHARLES C. HUSHAW, the ULC's director of the department of press, radio and television, took a long look at the pages of statistical material just released by the office of ULC Secretary F. Eppling Reinartz and went to work to analyze their meaning. He concludes (*page 16*) that the church is in good health, continuing its normal growth.

● ONE HUNDRED THOUSAND AMERICANS have a special interest in Leap Year because they were born on Feb. 29. But even people whose birthday can be celebrated every year are interested in the developments that led to a dual celebration of Christmas and the intricate methods of determining the date for Easter. Author Allan Hauck of Midland College, Fremont, Neb., explains what happened to our calendar (*page 19*).

THE CHURCH IN THE NEWS

World churches ask atom ban

Atomic explosions cause nuclear fallout that's dangerous to the whole human race, many scientists claimed. Others feared the military potential of continued development of the powerful weapons. To attempt to arrive at an agreement that would end nuclear testing, representatives of Great Britain, Russia and the United States had held more than 160 meetings at Geneva in the past two years.

The Geneva talks are at a "critical point" and require "reasonable concessions by both sides," Dr. O. Fred Nolde told the Executive Committee of the World Council of Churches at Buenos Aires, Argentina, this month. Dr. Nolde is director of the Commission of the Churches on International Affairs.

The committee addressed an appeal to the three big powers, asking that they immediately ban all tests in the atmosphere, in space, or in the oceans. Such tests can be detected with available apparatus. Underground tests should eventually be banned when a method for international inspection is agreed upon, the committee suggested. (A proposal including this plan made by the U.S. to the Geneva parley on Feb. 11 was termed "unacceptable" by Soviet delegates.)

Council's unity defined

Basis for co-operation among World Council's 172 member chu is belief in Jesus Christ as "Lor Saviour" and belief that the New ment teaches that the church is one Franklin Clark Fry told 1,500 worsh who crowded St. Andrew's Scots C for a service held during the counci sions. Dr. Fry is president of the U Lutheran Church and Lutheran W Federation as well as chairman o WCC's central and executive commi

"The Lord Jesus Christ established church," Dr. Fry said. "He calls c for unity and for truth. We must ex both in our lives."

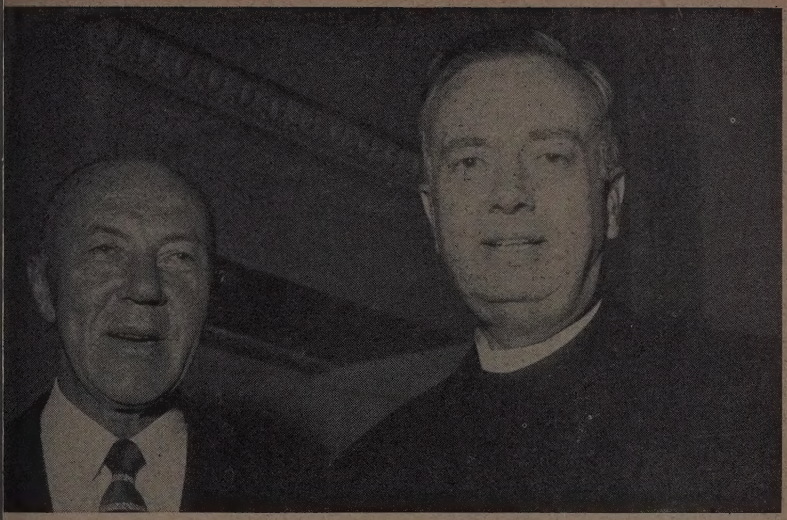
The council's stress on the impor of truth rejects "reducing all the diff colors of the Christian faith to a con gray," Dr. Fry continued. The coun "not a dilution into a solution."

A further plea for unity came the Rev. Peter Dagadu, committee m ber from Ghana. Sectarianism has come an obstacle to the advance of C tianity in Africa, he warned. growth of nationalism and the "m of Islam" are producing changes and flicts, he said. "Effective evange means a united approach, with a C tian message geared to political and s problems."

Vatican is interested

Roman Catholics won't join the W Council and Protestant churches c want them to, Dr. W. A. Visser 't H told a pastors' gathering at Buenos A Pope John's desire for Christian u has therefore "led to a great uncerta in the Roman Catholic Church about best way to proceed," he said.

"The Roman Catholic Church and leaders now want a much greater rol ecumenical affairs, but don't know



THEY SPOKE FOR UNITY AMONG CHURCHES AND AMONG NATIONS
Dr. Nolde and Dr Fry, who addressed World Council sessions

o it. They have lived their long his- in a state of monologue. Now they that the churches of the world are ring into a dialogue," the WCC gen- secretary continued. Roman Cath- "especially in France, Belgium, Hol- and Germany" are "spending much " on the study of Protestant the- y.

r. Visser 't Hooft, who recently led a C delegation on a visit to Russia, said ound freedom of worship there. Be- e "vitality of the church is undesir- " from the viewpoint of the Soviet me, it may face "new days of testing." aid the Russian churches "it is the of the World Council to establish closest possible ties with them," he ed.

urchmen attack Trujillo

or 30 years the stern dictatorship of . Rafael Trujillo has ruled the Do- ican Republic's two million people. The tiny West Indian nation occupies about half of the island of Haiti. Its people are mostly Roman Catholic, although several Protestant missions report thousands of adherents. There is freedom of religion, but the government has an agreement with the Vatican which gives Roman Catholics certain privileges. Gen. Trujillo is nominally a Roman Catholic.

Last year the Trujillo regime ousted two priests on charges of plotting against the government Last month five priests were jailed for organizing a "Communist-type" conspiracy against the regime. For the most part, however, the dictator has had the support of Roman Catholic leaders. He has hailed the church as an "imponderable defense" against the forces of communism.

In recent months thousands of Dominicans—including many prominent in social and economic affairs—have been jailed because of alleged plots to assas-

sinate Trujillo. On Jan. 25 the six Roman Catholic bishops in the land broke long silence. They issued a pastoral letter condemning "excesses" of the Trujillo regime and declaring that its suppression of freedom of conscience, of the press and of assembly was a "grave offense against God."

Trujillo censorship suppressed all news of the letter until a smuggled copy reached New York this month. Observers saw it as an indication that the Roman Catholic Church might break with the regime, although a Trujillo envoy hurried to Rome to attempt to smooth things over. Similar pronouncements by the hierarchy in Argentina, Colombia and Guatemala in recent years had led to the downfall of long-established dictatorships in those lands

Asks talks with Lutherans

Possibility of holding theological discussions with Lutheran groups should be investigated, the World Presbyterian Alliance's North American Area Council decided. The action was taken at a meeting in Toronto of 100 representatives of 11 Presbyterian and Reformed bodies in the United States, Canada and Jamaica.

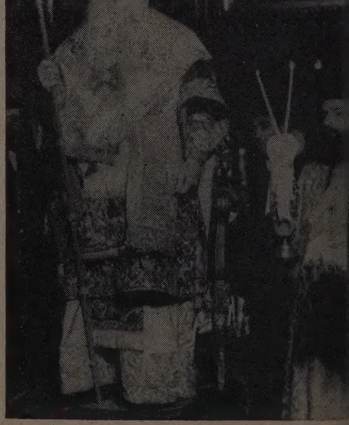
Proposed Presbyterian-Lutheran talks would aim at increased understanding between the two confessions, the Presbyterians said. They would be an important expression of the current desire for Christian unity, according to the resolution. The council agreed also to maintain close contacts with the World Council and with other interdenominational groups.

Dr. David H. C. Read of New York told the group that the Reformation "must be an ingredient of the l church in every age." He warned ag the "malice and acrimony" of som ligious debates of the past, noting th wasn't enough to "warm hands in glow of a fiery ancestral faith" or brate it with "party slogans or nost sighs."

Orthodox still open to council b

Early reports about Pope John XX plan to call an ecumenical council ha timated that Eastern Orthodox chu and other "separated brethren" migh invited Speaking for the ecume patriarchate, Archbishop Iakovos responded that Orthodox churches w not attend unless other groups in World Council of Churches were als vited The Orthodox churches are n bers of the WCC. Vatican circles said the Pope's council would be lin to Roman Catholics.

This month it appeared that the was not yet settled. The Vatican rele a letter sent to the Pope by Ecume



PATRIARCH ATHENAGORAS, 73-year-old head of Eastern Orthodox communion, conducts service at Church of Holy Sepulchre, Jerusalem

iarch Athenagoras stating that an all-
iodox synod would be held in Sep-
ber to decide whether the Orthodox
munion should take part in the coun-
The letter was a reply to a Christmas
ting from Pope John in which the
tiff appealed to the Patriarch to "con-
ite to Christian unity"
he Patriarch said he could not turn a
ear to the Pope's appeal. The pan-
iodox meeting he is calling will be
first of its kind since 1921. Besides
ging together many of the Eastern
iodox bodies, it will be attended also
representatives of the Armenian,
bite, Coptic, Ethiopian and Old
iolic churches.

holics fight zoning law

ittsburgh's Roman Catholic diocese
fall announced plans to build a new
ch, school and convent in suburban
Lebanon. Township commissioners
adopted a "traffic control ordinance"
:h would bar construction of any
ic meeting place on three roads—
py Hollow, Briarwood and Country
). Township secretary John Paulus
the law was "to prevent uses that
ld be detrimental to the area" and to
vent traffic congestion." The Roman
iolic buildings had been planned for a
n-acre, $60,000 site on Sleepy Hol-
Road.
oting that "one-third of Mt. Leb-
n's citizens are of the Catholic faith,"
bi Harold Silver of the town's Temple
nanuel urged township officials to use
dness and imagination" in order to
nit the building. The new law "un-
ably hampers adequate expansion of
iolic facilities," he said. Dr. W. R.
d of Mt. Lebanon's Methodist
rch called the action "amazing and
ettable. I would personally welcome
iew Roman Catholic church and
school." The township now has one Roman Catholic church and ten other houses of worship. Two years ago in a similar case construction of a proposed synagogue was prevented.

Roman Catholic Bishop John J. Wright turned to the courts this month. "The demands of justice leave me no alternative," he said.

Cardinal Stepinac dies

When the Germans overran Yugoslavia in 1941, Archbishop Aloysius Stepinac became a member of the Council of State in the Nazi-supported Croatian government. The Roman Catholic prelate held high government posts until Marshal Tito's Communist partisans took over the country in May, 1945. One year later the archbishop and 15 others were convicted of "crimes against the state" by the Supreme Court in Zagreb. Chief charge against Archbishop Stepinac was that he had sanctioned the forced "conversion" of thousands of Serbian Orthodox Church members, rebaptizing them as Roman Catholics.

Roman Catholics dramatized the trial as an indication of the struggle between the church and the Communists. Archbishop Stepinac was sentenced to 16 years at hard labor, but the hard labor provision was never enforced. Released from custody in 1951, he was ordered to remain in his native village of Krasic and not to exercise any ecclesiastical authority. When Pope Pius made him a cardinal in 1953, he did not go to Rome because he would not have been permitted to return to Yugoslavia.

Yugoslav authorities stated recently that when he completed his sentence in 1962 he would be free to resume churchly duties. Freedom came sooner. On Feb. 10 the cardinal, aged 61, died of a heart attack.

Post Office to crack down on smut

"Mail order merchants of filth" will have a harder time in the future, Postmaster General Arthur E. Summerfield promised. More than 70,000 complaints had been received during 1959, many from parents whose children had received pornographic pictures or publications through the mails, he said.

Postal authorities prosecuted 315 senders of obscene material during the year ending June 30, 1959, Mr. Summerfield said. Legal action would be taken against borderline cases to obtain a court definition of "obscenity," he added. The department wants to avoid censorship, but has a duty to see that U.S. mails are not used to spread indecent material that might corrupt public morals, he explained.

Senate and House committees urged stronger powers for the Post Office Department in dealing with mailers of obscene material. Rep. Kathryn E. Granahan (D.-Pa.) and Sen. Estes Kefauver (D.-Tenn.) introduced laws and constitutional amendments that would aid enforcement of present restrictions.

Court decisions vary

The U.S. Supreme Court had in December struck down a California law which forbade sale or possession of obscene books. The court held that a bookseller could not read every book he had for sale and would therefore not know the contents. California courts had convicted Eleazar Smith because he had placed a sign over the books saying "only persons 21 years of age or over may handle books on this table." The Los Angeles court held this proved that Smith knew of the book's objectionable content.

The Supreme Court did not help clear up confusion when it issued five differing opinions on the case. Lower courts also showed a lack of clarity. In Maryl Baltimore City Court Judge Reuben penheimer ruled out a law banning c books that are "obscene, lewd, lasciv filthy, indecent or disgusting." He the law violates "freedom of the pr In Rhode Island the state Supreme C upheld a similar law, saying that it " not violate the constitutional guarar of freedom of speech or press."

Magazine Publishers' Association p dent Robert E. Kenyon, Jr., u stronger laws against obscene magaz He said the publishing industry ca police itself because "principal offen are not legitimate magazine publish but "under-the-counter printers whom association cannot control."

Film clean-up asked

Too much sex and violence in re motion pictures serves "no construc or useful purpose" and is "an outr attack on the Christian code of morali religious publicists in California clared. The Southern California Cha of the National Religious Publicity C cil called on "denominational and ins tional constituencies to oppose by e appropriate means the production showing of such motion pictures."

The council's Washington Cha adopted a similar resolution, but pra the movie industry for "films of spir value" which have "shown its abilit produce profitable movies with a wc while message." The chapter conden films that "distort" Bible stories by aggeration of evil, especially sex and lence."

In Pennsylvania, seven Roman C olic dioceses joined state legal force fight a suit challenging the constitut ality of a new motion picture censor law. Movie distributors had called law invalid because it deprived them

IED BERLIN CATHEDRAL, bed during war, will remain as East Berlin landmark. Reds ped plans to raze building in n renewal project after sharp ests from East and West Ger- y. Church authorities plan tually to rebuild the structure.

r "rights of freedom of expression communication."

xhibitors seek help

lotion picture producers see no need legislation to curb indecent or offen- films, industry spokesman Eric H. nson told Rep. Granahan's commit- He said only a "small minority" of producers flout the industry's code to compel observance of standards ld be "censorship."

eighborhood film exhibitors differed ply with the industry's spokesmen. am F. Myers, Washington attorney he exhibitors, said both dialogue and of many current Hollywood produc- s are offensive to millions of Ameri- and are hurting the theaters. "Plots themes which oppose all accepted dards" and the "increase in the use ad language in film dialogue" pro- s a headache for theater managers, said. There are so few good films theaters have to run the "objection- " ones or close, he said.

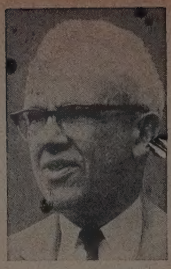
Germany, the weekly *Sonntagsblatt* cized a recent widely advertised U.S. lical" movie as an "outrageous of- fense to Christian believers." It called it a "$6 million Bible circus" of "unprecedented tastelessness."

Churches to aid Hindu refugees

A million-dollar five-year program to aid more than three million Hindu refugees in West Bengal and Calcutta, India, was approved this month by Church World Service, relief agency of the National Council of Churches. The refugees fled into India from Pakistan, a Moslem country, after the partition of India in 1947. Most have since then been crowded into "interception centers" and refugee colonies.

The program was planned after a five-week survey of the area by a committee headed by Dean Herbert Stroup of Brooklyn (N. Y.) College. The program will provide educational, economic, medical and vocational training units in the refugee colonies. It will set up new centers along the Bay of Bengal for resettlement of the refugees.

British and German church agencies are expected to share in the effort. The project is named *Doya* which means "mercy" in Bengali.



WASHINGTON

By ROBERT VAN DEUSEN

THE NLC SPEAKS OUT

THE NATIONAL LUTHERAN COUNCIL has traditionally been somewhat reluctant to take strong positions on current issues in national and international life. Realizing that consensus is hard to achieve on any major public issue, the council has often remained silent, leaving the task of making definitive statements to its eight participating bodies.

In recent years, however, there has been a growing feeling among Lutheran leaders that there are times when a common voice makes the strongest impact. A feeling of responsibility for interpreting Christian principles in terms of public policy has been increasingly manifested in the last few annual council meetings.

Last year a "breakthrough" occurred with the adoption of a study document, "Toward a Statement of National Policy," which was drafted by Dr. Paul Empie, NLC executive director, and revised by the Committee on Social Trends. This paper set down some basic propositions which could be used as yardsticks in measuring public policies against "God's law expressed in love and justice."

THE 1960 annual meeting, held at Atlantic City the first week in February, built on this foundation. The NLC was more articulate on public issues at this meeting than in any previous year. It adopted three "position papers," each of which had been preceded by careful study. The one on foreign aid, u preparation for three years, urged a tinuation and expansion of the nat and international programs of tech aid to less developed countries.

The two other papers grew out o experience of the council staff in the of immigration and refugees. One w critique of U.S. immigration policies, posing a series of objectives by whic vision of our immigration laws coul based on moral principles. The other a paper on World Refugee Year, u increased support by the United State

Resolutions

IN ADDITION to the full-length pa which were adopted, several resolut were passed which related to current lic issues. One which came to the c cil from the Augustana Lutheran Ch expressed concern over the increa disregard for moral and spiritual va in the motion picture industry.

A resolution on anti-Semitism demned irresponsible acts of violence vandalism directed against racial or ligious groups, and urged the churche co-operate with the constructive force their communities to prevent their re rence. Another resolution expressed cern over the proposal in Congres authorize loans to elementary and ondary parochial schools for the struction of school buildings.

Dr. Empie, in his report as execu director, told the NLC that careful st should be given to the achievement expression of consensus in social public issues. He was asked to pre specific proposals toward this objectiv the Executive Committee.

The mood of the meeting was cl Church leaders are convinced that church has a responsibility in a de cratic society to strengthen its Chris witness in urgent public issues.

ibelius and the State

have lived
ıy life for
ıe church

LAST MONTH, Bishop Otto Dibelius announced his resignation from all his church offices next year. He heads the Evangelical Church in Berlin-Brandenburg, is chairman of the Council of the Evangelical Church in Germany and is a president of the World Council of Churches.

His announcement came as climax in a controversy sparked by a letter sent by the military anti-Communist bishop whose authority extends over churches in East and West Germany. Addressed to Bishop Hanns Lilje in Hannover, the letter questioned whether the East German government could be considered an authority instituted by God to which, according to St. Paul's Letter to the Romans (chapter 13), Christians owe allegiance.

Speaking before the synod of the Berlin-Brandenburg Church, Bishop Dibelius explained his stand both in the days of Nazi Germany and toward the Communist government in the eastern half of his country and gave his spiritual testament to the assembly. Excerpts from his address follow:

WAS RAISED in the traditional under-ding of Romans 13—that authority es from God and that it is the Chris-s duty to be subject to it. Only when authority orders what is clearly con-y to God's word, the duty of obe-ce ceases . . .

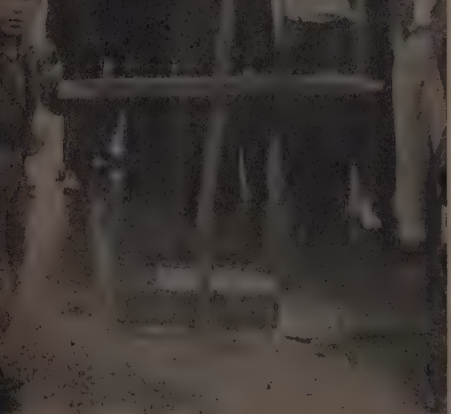
/hen the National Socialists took over, concept of authority was still with I never was a National Socialist. I r raised my hand in the Hitler salute never sang the *Horst Wessel* anthem. I continued to observe the rule of ıans 13 ("therefore he who resists the orities resists what God has ap-ted") until it was no longer possible.

The fact that I could no longer do it was not due to the incredible lies flung into my face by Propaganda Minister Goebbels, the insults of *Gauleiter* Kube, my ouster from office by the "German Christians," or my trial before a tribunal during which party-loyal Germans freely committed perjury to destroy an enemy of the regime. My decision did not even stem from the progressive de-Christianization of the schools and public life. All these were painful developments but I had to consider that Christians have gone through similar sufferings before without throwing the teachings of Romans 13 overboard. Christians must be patient

and wait for God to show his hand.

I reached the decision when I first heard about the wholesale murder of Jews and the plan to kill people judged too ill or mentally defective to be worth saving. That's when I pondered Romans 13 for hours. I asked myself: This cannot be—that a government guilty of such crimes could be considered "God's servant for our good." Something is wrong. What is it?

I WAS TOLD: This state is a demonic power, and even demonic powers are subject to God. But I could only answer: God sends his demons into the lives of individuals — demonic forces of vengeance and drunkenness. He may send demonic forces that will make entire nations drunk. But he does not send them



MEMORIAL MARKER IN EAST BERLIN STREET
German worker was killed by Soviet tank

LET EVERY PERSON be subject
the governing authorities. For th
is no authority except from God,
those that exist have been institu
by God. Therefore he who resists
authorities resists what God has
pointed, and those who resist will
cur judgment. For rulers are no
terror to good conduct, but to b
Would you have no fear of him w
is in authority? Then do what is go
and you will receive his approval
he is God's servant for your good
Romans 13:1-4, RSV.

so that we submit but so that we r
if necessary with our lives.

There was something else that d
make sense, and when I discovered
had found the solution to the puzzle
set me free. I understood that the "
erning authorities" of which Paul sp
regardless of whether they are Chri
or anti-Christian, must be in accord
the Christian understanding of good
evil, that they must punish or reward
cording to what God has written into
hearts of men.

BUT IF the "governing authorities"
termine for themselves what is good
evil, then the rule in Romans 13 does
apply. Then the authorities no lo
serve God. They are human institut
to be judged according to human st
ards. This is what National Socia
became when it proclaimed that "goo
what serves the German people . . ."

Through this revelation I regained
freedom. I could, in good conscie
violate some of the National Soci
laws. I endangered my freedom by
ploying two people in my office who
legal definition of the Nazis, belonge
the Jewish race. I circulated procla
tions and memoranda against governm

All Berlin pictures courtesy of Roy Bernard Co., New York

WORLD CUT IN HALF IN BERLIN: THE GRAVE IS IN THE EAST, THE MOURNER WEST
There's no law against a wreath flung over the barrier

ees through underground chan-
. . .

UT EVEN SO, I did not dissociate my-
from all duties toward the "author-
Even a government that is es-
ed from God remains a "governing
r" to which I submit as far as my
stian conscience will let me. When
came, I did not say, your rationing
don't concern me. I observed them
ulously. I did not incite to revolu-
I did not ship my savings abroad
did not buy foreign newspapers on
black market. I submitted, though
vs aware that this state was not
's servant for my good." And I
the highest price a man can pay.

On my desk are the pictures of my sons, killed in action. One was a pastor. The other was just starting theological studies. I told them: This is a criminal war. The so-called authority that started it is anything but God's servant for our good. If Germany wins this war, it will be a catastrophe for our church. If we lose, it will be a catastrophe for our country. There's no other alternative.

And yet, don't try to stay behind so as not to sacrifice your lives to the so-called authority. Don't try to escape to neutral territory. Do your duty. My sons freely complied and were killed . . .

THESE CONVICTIONS were my guide after 1945. When the Communists took

over the government I did not say: I'm no Communist and therefore this government is not a God-ordained authority for me. I have tried to understand it as "God's servant for my good," to interpret it as God's intention to teach us something through this new form of government—less concern for individual wealth, more use of people from the laboring class in positions of responsibility, equal chances of education for all young people regardless of wealth. I have also freely recognized that the new government included men who honestly strive to assure a better future to all our people. And when I failed to understand, I did not say, I don't respect this government. Romans 13 remained in force.

I changed my views when I understood that again the standards for good and evil were no longer those established by God but by those who controlled the power. The head of the justice department ordered judges again and again to rule according to the interests of one class. The highest government authorities said: the moral standards are determined by the party.

And so I was confronted by the same situation I had faced 15 years before. When men arrogantly declare that they determine the standards of good and evil, the ruling power ceases to serve God. No longer "instituted by God," it is a secular institution and the allegiance we owe it is motivated by other considerations than faithful respect before an authority enhanced by divine privilege.

A state which receives its orders from a basically atheist party can be indifferent to this Christian attitude. All it wants is to be obeyed, and we may not refuse. But for the Christian there is a big difference whether he submits to a power through which God speaks to him or to a secular institution . . .

ON WHAT SHOULD this submissio
founded if the concept of authorit
outlined in Romans 13 does not appl

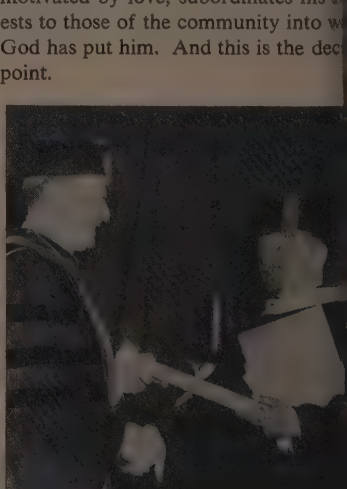
As a young man, Martin Luther w
in his "Treatise on Christian Liber
"A Christian man is a perfectly free
of all, subject to none.

"A Christian man is a perfectly d
servant of all, subject to all."

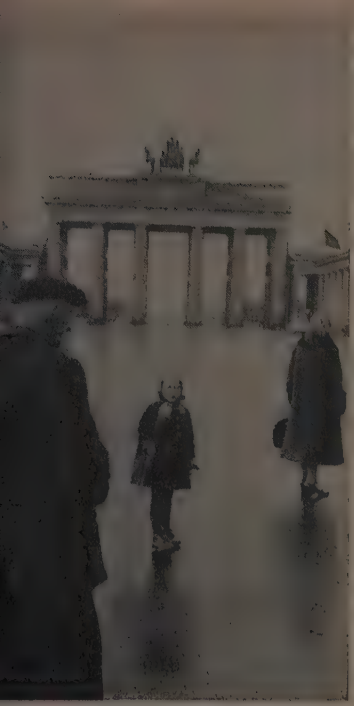
He applied those propositions t
laws and rules of his church. But n
times he expressed similar views wit
gard to other issues so that we might
use them also in respect to the pro
at hand.

The Christian is free, subject to no
According to Luther, a Christian kn
no law. He does what is necessary
of his own free will, in free obedienc
God. He stands under the gospel, ou
a world that submits to law.

But Luther also said that the Chris
motivated by love, subordinates his i
ests to those of the community into w
God has put him. And this is the dec
point.



DEGREE FROM GETTYSBURG COLLEGE,
With Bishop, past President Walter Lang



TY SPACES AROUND BRANDENBURG GATE
What lies beyond?

ıt of love to his neighbor, the Chris-
must be concerned that not every-
hand be raised against everybody
Out of love he must submit to rules
for all and which can be issued only
governing power. Out of love he
part in work for the welfare of all.
of love he sacrifices his life for his
rland and his people. Out of love
Christian does more for his com-
ty than any state law might ask him
. . .

ME HAS COME to give my spiritual
ment to the church because one
ldn't make a will when the doctor is
dy waiting next door to fill out the
certificate.

I have lived my life for the church, not for a trend within the church, not for a theological conception, not for a special task, but for the church as a whole. I believe and confess this visible church, this holy Christian apostolic church which God gave me for my life, my work and my faith. To her belongs my love, to all eternity.

I know this church with all its gifts and inadequacies which I endured and shared. But I believe that my Lord Jesus Christ has not rejected or doomed his church. I believe that he chose her to witness to his grace and truth at a point at which two different conceptions of the world clash against each other, that this is her tremendous task and that he won't desert her as she faces the challenge of the future.

I ask those who will come after me to be conscious of this task and to be never anything but the church of him who was crucified and resurrected . . . I ask the church never to allow herself to be pushed into a ghetto but to feel responsible for the total life of our people. But I also ask her never to become subject to the powers of this world.

I ASK GOD to free the church again and again from all temptation to let the spirit of agitation and propaganda into its midst. God gave his children the spirit of strength, love and discipline, not the spirit which quarrels with others in newspaper articles or uses differences of opinion as a jump-off point for personal attack.

I ask God that he may maintain the spirit of unity in a church facing an uphill road in life so that we may see the small things small and the big things big. Our human differences are small, usually very small. Big and decisive are faith, hope and love as we look up to our Lord Jesus Christ.

ULC BALANCE SHEET:

42 years young, still growing

By Charles C. Hushaw

America's largest Lutheran church body has taken its once-every-six-years "physical examination" and the diagnosis shows the patient to be in "good health," at 42 years of age.

Report on the "manifested life of the congregation," based on a study of 1958 parish records for 87 per cent of the 4,500 congregations of the United Lutheran Church in America in the U States and Canada has just been i by Dr. F. Eppling Reinartz, ULC s tary and statistician.

It is the fourth time in its history the 2,400,000-member ULCA has ha "pulse" taken, and comparisons similar surveys in 1941, 1947 and reveal in certain areas new trend others maintenance of the status qu

On the whole the ULCA is hea

Membership is going up, so are property valuations of ULC congregations. Number of mixed marriages is going down. Interest in liturgical practices reported rising

rous and growing — and putting on ght.

NE INTERESTING FACT brought out by statistics is that ULC congregations w increasing interest in liturgical mat- Preference for vestments worn by ors during services was expressed by owing number of congregations over 18-year period covered by the reports. *"Worship Notebook," page 28.*)

REQUENCY OF Communion services indicated by the report that all 3,962 gregations returning data on their con- ational life to the ULC office held a of 43,181 public Communion serv- in 1958—an annual average of 11.7 congregation. Forty-one congrega- s held weekly communion services, monthly, 208 bi-monthly, 963 quar- and 1,916 on special or festival days.

HE NEW *Service Book and Hymnal* ared in co-operation among eight erican Lutheran church bodies is gain- further ground. The book was intro- d in 1958 by 1,951 congregations. t (musical) setting was used by 1,354, nd by 574 and third setting by seven gregations.

GNIFICANT was a reported decrease in number of mixed marriages between bers of United Lutheran congrega- s and Roman Catholics. Nearly two- ds of the 3,343 marriages were per- ed by Lutheran pastors.

ccording to the 1947 report, Lu- an pastors performed 2,776 mixed riages. In 1953, the number dropped ,195, in 1959 to 2,027.

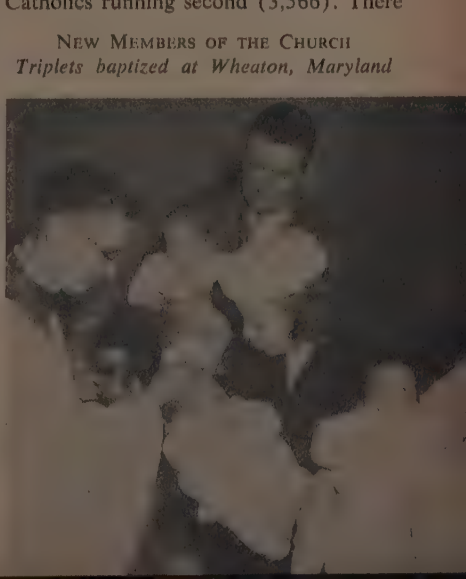
f the reporting congregations, 2,332 said mixed marriages increased their adult membership; 413 congregations reported a decrease.

The report bore out previous statistics that four times as many Roman Catholics join the United Lutheran Church as Lutherans join the Roman Catholic Church. The 1959 survey showed a gain of 3,566 in baptized members from Roman Catholic congregations, and a net loss of 868.

ULC CONGREGATIONS gained 71,901 members from other church bodies (19,574 of them from other Lutheran bodies) while losing 44,440 (10,943 to other Lutheran bodies)—a net gain of 27,461. Average gain per congregation was 29 against 19 leaving the congregation during the year.

Largest number of people joining ULC congregations came from the Methodist Church (4,195), with former Roman Catholics running second (3,566). There

NEW MEMBERS OF THE CHURCH
Triplets baptized at Wheaton, Maryland



ULC 1948 convention commemorating Henry Melchior Muhlenberg at Trappe Church

were 2,768 former Presbyterians, 2,064 former Baptists, 1,758 former Evangelical and Reformed and 1,249 former Episcopalians. Ninety-seven were converts from the Jewish faith.

The Methodist Church was first in preference for members leaving the ULC (2,617), followed by the Presbyterian Church (2,352), and the Evangelical and Reformed Church (879). Fifteen were listed as having embraced the Jewish faith.

MORE ATTENTION is being given to catechetical instruction of children prior to confirmation. The average child receives one year and nine months of instruction, as compared with one year and seven months in 1947 and 1953.

Most congregations (1,987 or 53.5 cent) confirm their young people's on Pentecost; 1,423 on Palm Sunday, on Easter and 336 on other days.

REPORTING CONGREGATIONS disc that 1,605 members had entered full- church service since 1953.

A total of 2,722 congregations ported 89,128 college graduates am their members, an average of 32.7 congregation.

Total Sunday school enrollment 2,077 parishes was 810,312. La group were children between the age 6 and 8, the "primaries" with 114,9 followed by juniors (ages 9-11) 113,824. Surprising was the nu of small children (birth to three ye in Sunday schools, 86,580 of them.

Sunday school enrollment for adults ges 24 and over) was reported at 168,-9. A total of 2,077 parishes reported nday school attendance increasing, 51 stationary and 346 decreasing.

Average (1958) attendance in 3,382 nday schools was 136.4, as compared h 121.1 six years before.

TWELVE "TITHERS" were reported in average ULCA congregation, as ainst 9.9 in 1953. Replies from 2,108 ngregations showed a total of 25,251 ntributing a tenth or more of their in-me to the church.

VALUATION OF church property (not including land) showed a sharp increase in the 18-year period, with the average valuation per congregation at $124,490.

Total valuation, including furnishings but not land, was placed at $448,538,000 in the 1959 report as against $272,479,-000 in 1953 and $125,233,000 in 1941.

Total amount of fire insurance carried by reporting congregations was $328,-683,000, or $102,971 for the average congregation.

Seating capacity of the average ULCA church was 261.

Washington Wasn't Born Feb. 22

The calendar is subject to change. Perhaps Christians will soon celebrate Easter on three different Sundays

ALLAN HAUCK

EVERY TIME LEAP YEAR comes around, ople get interested in the calendar. en those who normally don't quite ow what to do with their time want to asure it correctly. Why do we add a to this month, and when did it all rt, this Leap Year business?

Christians have a special interest in the endar. For them, more than simply asuring time, it records the days of re-ous meaning. The seven-day week le enables us to celebrate the resur-tion of our Lord on the first day of the ek (Luke 24:1). Christmas, a late-ner to the list of Christian holy days, ays occurs on a fixed date in the solar endar used in the Gentile world of ly Christianity.

Easter, an earlier festival, was originally determined by lunations (moon cycles) on the basis of the Hebrew lunar calendar and has been adapted to our solar calendar only with great difficulty. Few people realize the extent of the religious influence in shaping our present calendar.

FOR MANY CENTURIES before the birth of Christ, Hebrews and Babylonians used a seven-day week cycle. The Hebrews observed the seventh day as a day of rest in memory of the completion of divine creation (Exodus 20:11) and the exodus from Egypt (Deuteronomy 5:15). Their days were calculated from sunset to sunset.

The story of Eutychus in Acts 20 tells of one occasion when St. Paul preached

until midnight. Thus according to Hebrew reckoning it was the period immediately following the coming of sunset that began the holiday. Even today we reflect this usage in Christmas Eve, New Year's Eve and Halloween (Allhallows or All Saints' Eve).

The Hebrews also used the lunar calendar common to many Near Eastern peoples. In the eastern half of the Roman Empire, Easter was widely observed with the Lord's Supper on the evening of the 14th of the Jewish month Nissan regardless of the day of the week upon which it might fall.

The Roman (western half) custom and that of some parts of the East was to celebrate the Easter feast always on Sunday. In A.D. 325 the Council of Nicaea (from which the name "Nicene Creed" is derived) ruled in favor of the day of the week (Sunday) rather than the day of the month. The Council, nevertheless, still kept the Jewish method of reckoning by lunations and this compromise has made Easter calculations so extremely difficult that Easter has actually been celebrated in certain countries on the wrong day.

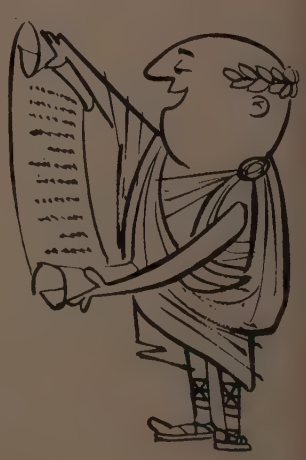
Dr. Allan Hauck is chairman of the Department of Philosophy and Christianity at Midland College in Fremont, Nebraska. This article is excerpted from a forthcoming Reflection Book to be published in October by Association Press (50 cents).

As THE Christian Church spr among the Gentiles it gradually adop the solar calendar used by the Rom with its seven-day week. While the s calendar was much more satisfactor was not without its faults.

By the time of Julius Caesar the man calendar had gotten eighty days hind the sun and even the seasons w confused. Julius Caesar in consultat with Sosigines, a Greek astronomer fr Alexandria, Egypt, decreed that the y 46 B.C. would have 445 days in orde enable the calendar to catch up with sun. Julius Caesar thus gave the wo the longest year in civilized history.

The next year (45 B.C.) introduced Julian (after Julius Caesar) Calen which was to be used for over 16 c turies in most of Europe and even lon in some of it.

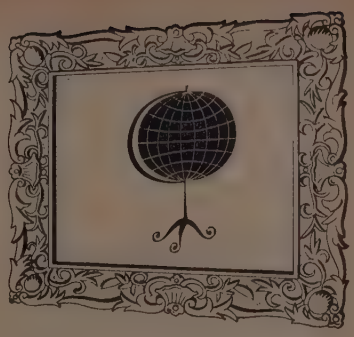
Caesar based his calendar on the sumption that the year is exactly days and six hours long. He provided three years of 365 days followed by fourth year of 366 days. Unfortuna the Julian Calendar was just a little m than eleven minutes too long per y



gaining 11 minutes 14 seconds each
r the Julian Calendar gains one full
every 128 years.
This does not seem like a significant
or, but each 128 years Easter receded
the spring and Christmas moved
ser to midwinter. These variations
e important to a rural society which
d church festivals to mark the time
agricultural tasks.

ON MARCH 1, 1582, Pope Gregory
I sought to correct the accumulated
erence between the civil and the as-
nomical year by ordering that Oct. 5,
2, be reckoned Oct. 15, 1582. In or-
to prevent a repetition of the "gained"
e of the Julian Calendar Pope Greg-
decreed that every year whose num-
is not divisible by four shall consist
365 days; every year so divisible shall

sist of 366 days (except years ending
00 which are Leap Years only when
sible by 400). Thus 2000 will be a
p Year but 1900 was not. The Grego-
Calendar exceeds the true solar year
only 26 seconds each year. The re-
n was accepted immediately by the
nan Catholic countries of Southern
ope and by the Roman Catholic por-
s of Germany.
Protestant countries felt differently.
y would rather be wrong astronomi-



cally than agree with the Pope and so the Gregorian Calendar spread slowly into Northern Europe. Protestant Germany adopted it in 1700. England ordered that Sept. 2, 1752, should be followed by Sept. 14. It was necessary to skip eleven days instead of ten because the year 1700 had been a common year in the Gregorian Calendar but a Leap Year in the Julian Calendar thus increasing the difference between the two systems from ten days to eleven days. Sweden adopted the Gregorian Calendar in 1753.

IN ENGLAND many people felt that their lives were being shortened by the omission of these eleven days. Some even attributed the omission to some kind of Papal or devilish plot and rioted with the cry "Give us back our eleven days." Many people continued to use the Julian calendar and indicated this fact by adding O.S. (Old Style) to their dates. The Gregorian Calendar was designated as N.S. (New Style).

The Gregorian Calendar was introduced into the American Colonies at the same time that it was introduced in England. George Washington, who had been born on Feb. 11, 1732, decided, as did many others also, to shift his birthday to the 22nd to keep the anniversary in line with his mathematically correct age.

The Orthodox countries of Europe

were slower in adopting the Gregorian Calendar. Russia and Greece did not adopt it until after World War I. A favorite item for stamp collectors is a cover posted in a Western European country and backstamped in Russia with an arrival date apparently earlier than that upon which it was mailed.

Because 1800 and 1900 were Leap Years according to the Julian Calendar but not according to the Gregorian Calendar the Orthodox Church (which has never accepted the Gregorian Calendar) now observes Christmas 13 days later than we do. The Orthodox Dec. 25 O.S. is actually Jan. 7 N.S.

THE ORIGIN of the name "Leap Year" is uncertain. The normal year has 365 days or 52 weeks and one day. This means that a particular day of the year which falls on Sunday one year will fall on Monday the next year because of the extra day. Leap Years, however, have 366 days or 52 weeks and two days. Thus a particular day which falls on Sunday one year will fall on Tuesday if the next year is a Leap Year. The day in question will have moved two days because of those two extra days and will have *leaped* over Monday. This may well be the origin of the name.

"Leap Day" is not Feb. 29. In order not to displace any significant festivals the Romans inserted the extra day after the Terminalia (Feb. 23). As the 23rd was known as the sixth (sextus) day before the Kalends of March the extra day was called the second sixth (bissextus) day before the Kalends of March. Hence experts will still refer to Leap Year as bissextile.

This distinction of the Julian Calendar was maintained in the Gregorian Calendar where the added day is assumed to be Feb. 24, not Feb. 29, because the Festival of St. Matthias in Leap Year changed in the Roman Church from F 24 to Feb. 25.

CALENDAR CHANGES are still effec very slowly. Most of us remember opposition evoked by President Fran D. Roosevelt's moving Thanksgiving week forward (in Novembers with Thursdays).

In 1928 the British Parliament pas the Easter Act which provided that Ea would be the first Sunday following second Saturday in April. This wo mean that Easter would always fall tween April 9 to 15. The act was no become effective until co-operation other nations had been obtained. N ing has ever come of this.

One of the questions which has b proposed for inclusion on the agenda the forthcoming Ecumenical Cou called by Pope John XXIII is the of Easter. If the Roman Catholic Chu acts to fix the date of Easter on a basis, what would Protestantism do? certainly would hope that there wo not be three celebrations of Easter stead of the two which we now hav

ur recipe for happy group living
ay not be foolproof, but with us
s doing fine. And so once a year

We Tell Each Other Off

By Gladys McDaniel

RUTH SET HER COFFEE CUP on the cer and looked at me: "You bother no end when you try to be helpful my squabbles with the children. I w you mean well, but for Pete's sake, en I have trouble with Julie or Bob, p out of it!"

tried to smile. It wasn't easy but, n, what else was there to do. "I'll try I said.

Ruth laughed out loud. "For goodness e, don't look as if you'd gone through ice at the skating party. It's your turn . Go ahead, tell me off."

WE WERE HOLDING our annual fault-ing party. It had started three years when Georgia and I were discussing three other closest friends. Frankly, had been fault-searching, both of us. uddenly Georgia had giggled. ouldn't it be amusing if Crissy, Vivian Ruth were together, discussing our rtcomings?"

Well, we'd have no right to resent it," dmitted, "considering the way we're ng them over the coals."

Since we're likely to criticize one another right on from time to time," Georgia suggested, "why not do it in the presence of each other. Then if any good can come from the criticism, we can reap the profit."

This is how our fault-finding party started.

Ruth, Georgia, Crissy, Vivian and I are close friends. Ruth and I grew up together. All of us have known each other since before any of us married. We liked each other enough to feel sort of guilty when we discussed the faults of anyone not present.

WE SET A DATE for our first party and drew straws. Ruth won—or lost. Anyway, we held the first party in her home. All of us pitched in, helped her with the dinner and decorations. We determined to make it a gala affair, even though only the five of us would be present.

We survived the first affair—with ruffled tempers, some resentment and considerable ego-deflation. But we did survive and remained good friends. We recently held our third annual party and we're closer friends than before.

No subject is barred at the annual affair, so long as its discussion may help one of us to refrain from irritating others or contributes to mutual understanding of origin and effect of our faults.

DURING OUR LATEST party, Georgia told Ruth she had an annoying habit of changing the subject when one of us started talking about something we had accomplished.

"Last week," Georgia said, "I decorated the kitchen and I was pretty proud about it. But when I dropped by to gloat a bit about it you listened for no more than half a minute, then you began to tell me about your new geranium bed. I wanted to brag a little. You wouldn't allow it. If you'd listen to the rest of us when we have something to boast about, we'd be willing to listen when your turn comes. . . ."

Last month I was at Ruth's and when I began talking about my new spring suit, she interrupted to tell me about their going to get a new car. But then she remembered. "I'm sorry," she smiled. "Tell me about your suit."

CRISSY INFLICTED her chronic habit of being late on all of us and everybody else. She and her husband invariably kept other people waiting. After Georgia told her about it, she improved, and after a few more reminders she became as punctual as any of us.

Georgia had become quite catty when discussing mutual acquaintances. When I told her about it she flared up, then confessed that she hadn't realized she had fallen into the habit. Today, she keeps her criticisms to herself.

From childhood I have been extremely sensitive. I would often misinterpret the innocent remark of a friend and turn its meaning into something different from its original intent. I suppose I unintentionally searched for hidden meani could interpret as darts aimed at n

After having been reminded of sensitiveness by all four of my f club members for three years in su sion, I am much less sensitive.

RUTH HAD DEVELOPED the annc habit of interrupting her telephone versation to yell at her children, anc even carried the habit into her l room when guests were present. (some neighbor (or one of us) woul talking about something important to be cut off by her yelled instruc or reprimands to her three children.

We told her about it and explained much it bothered us. Ruth has cease harangue her children except when r necessary and her children are bette haved because she has ceased to c them unnecessarily.

RUTH BROKE me of the habit of gi unwanted advice in child-rearing. I ing no children of my own, I had vinced myself that I am in better p tion to see the shortcomings in the dren of others and in the parents' of rearing them. After I stopped hel my friends educate their children, I covered that all four of them were d equally as good a job at it as they been doing when I was so liberal my advice.

Crissy at one time would interrupt conversation that did not interest regardless of the interest it held for ers. If she had nothing to add to it, would simply switch to some subjec which she was interested. After yearly get-togethers, she learned to li and now joins in, even though the sub may be outside her interests.

For years I had cultivated the habi simply "tuning out" conversation that

interest me. When others talked of ething that I knew little or nothing ut, I simply stopped listening and ght about something else until the versation switched around to some- g I liked. My friends were aware —and annoyed. They brought it into open and I have learned to listen. I discovered that there are a lot of esting subjects outside the fields I ld previously find worthy of atten-

M WELL AWARE that our recipe for by group living is not foolproof. It dn't work except among people who known each other for many years, aps grown up together. And resent- ts among people develop sometimes g twisted lines that can't simply be d out of existence. Not all friction termined by petty habits that can be en through the "talk-it-over" process. sometimes a big blow-out among le is a better method of cleaning the r gives more lasting results than this y guided system of discussing things nd the coffee table. We know we n't got all the answers or could tell United Nations how to make the d a better place to live in.

But then, we're all learners in this business of living together with others. The Apostle Paul has something to say about it, and we think he sort of encourages us in our method when he writes (Epistle to the Galatians, 6:1), "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

The success of our little "club" hinged from the beginning on the absolute determination of all of us to accept criticism in a friendly spirit and to subdue all resentment toward anyone criticizing us. Had we not been close friends before, it is doubtful the club would have survived the first meeting. We were determined to remain friends and to accept all criticism in the spirit of friendship and helpfulness and we have clung to this determination, in spite of temporary resentment, momentary flare-ups, and short-lived spells of depression.

ALL OF US are not only better friends than we were three years ago but also better citizens. We have learned tolerance and respect for the other person's views.

We have learned that it is rude to monopolize a conversation, that it is discourteous to ignore or interrupt another's elations. We have learned that another's problems and triumphs are equally as important to her as ours are to us.

Our club has done so much for us that next year we plan to include our husbands. We realize that we're asking for trouble, but we believe our husbands will eventually integrate. I'm anxious to get it going. My husband loves to turn off a TV program he doesn't like with a sort of glowing vengeance. I haven't had the courage yet to tell him that the program he hates most is the one I'd love to watch.

FIVE MAKE A FAMILY

CELEBRATIONS

FEBRUARY always seems a rather festive month, though here in the northern states it can be drab, cold, and murky. It's festive because there are celebrations at home, at school, in civic groups for Lincoln's Birthday and Washington's Birthday. There's the flurry of mail and frivolous gifts for St. Valentine's Day. February seems more festive in the church, too, probably as a contrast to Lent.

One of our February church festivities, a religious and a social event, centered on the Sunday evening service at St. Luke's, the mission church in nearby Mayville. Our church had decided that our welcoming gift to the new congregation would be a hundred (we hoped to provide a hundred) copies of the *Service Book and Hymnal.* St. Luke's congregation started with the old books, passed on to them from another church, and we wanted to help them change to the new version.

IT WASN'T EASY for a congregation like ours to finance this gift. We wanted to do it in a hurry, too. It meant an extra financial contribution from those who wanted to help. However, the church council voted to give a generous sum to the book fund. Several members contributed checks for five or ten books. The rest of us gave what we could—from twenty-five cents up.

We were able to purchase the hundred books. Last Sunday evening our congregation joined St. Luke's in the recreation-assembly hall they use as their mission church. It was a cold, snowy, fr night, and everyone was bundled booted. Our congregation was well resented, though it was not a good ni for travel.

"It doesn't seem like a Sunday s ice," Pete remarked as he stamped snow from his boots. "Everyone's giggly and chatty."

Indeed there was laughter and chatt as both congregations assembled in hall. Mayville is so close that many us have been social or business frie for years. That's one reason why church wanted to make a gift to Luke's. We were happy to see it ganized.

SUE NUDGED me gently. "Lo Mother, they've piled the books to ma a cross. It's like that picture in church paper. Remember?"

It was. I remembered that photogra of the books arranged so they made pattern of a cross.

The first part of the service was voted to the presentation and dedicat of the books. Pastor Ittel was in cha of this. Then the choir members of b churches distributed the books among congregation so we could follow the n liturgy for the rest of the service. Fa ilies shared books, since there were o the hundred books to serve both cong gations.

There was great rustling of pages, h ried reference to mimeographed she giving page numbers for the Servi much peeking into various sections of

k to see what was different or new. ny of St. Luke's members had not had opy in their hands before this eve- g, and interest was high.

he three pastors from our church and Luke's were seated at the front of the . When Pastor Koffman of St. Luke's that everyone had had enough time look and leaf, he rose and came to lectern.

Ve rose, too; the rustling and whis- ing were muted. We went through the vice just as it would be done on a day morning.

he two choirs led strongly. St. Luke's ir had had a preview of the new set- s and our choir has been using the book for some months. Our congre- on acted as a kind of leader for mem- s of St. Luke's who were reading and ing the service for the first time.

Karen said to Dan later, "Wasn't ryone full of enthusiasm? It's fun to the words out. People put bounce oomph in them." She illustrated with unching motion.

Bounce and oomph?" I repeated. rdly words to use in describing a rch service."

You know what I mean, Mother. To- t that service had . . . oomph . . . ning."

Most of us who were present that ning would agree with Karen. There's ething about sharing a service with ers that shows you once again how gion is an undercurrent, a background to all our lives. A unification. A common bond.

Since the next day was Washington's Birthday and many children and adults had a holiday, the women of St. Luke's had asked our congregation to stay for coffee. There was a Valentine table with cold drinks and snacks for the children and young people. And a patriotic Washington-Lincoln table with coffee pots and trays of sandwiches for the adults.

Dan brought coffee for me, and we talked with some of St. Luke's members. "You've not forgotten anything," Dan said to one of the hostesses.

She looked at Dan. "Forgotten, Mr. Melton? What do you mean?"

Dan waved his hand and endangered several coffee cups. "We're celebrating St. Valentine's Day in one corner, Washington's Birthday and Lincoln's Birthday in another corner. We've been to church and celebrated our faith. What's left to celebrate in February?"

The men and women in our group laughed and conversation ran on. I leaned over and gave Dan a wink. "Forgotten something, haven't you?"

I knew he'd wrack his brain trying to think of some important event, some memorable date, some great name. When we went to our car, I told him what he'd forgotten and we had a laugh. This is Leap Year, and we'll celebrate with one extra day, a whole twenty-four hours, a surprise gift. We ought to thank God for it.

✠

Many well-meaning people seldom pick up their Bibles except when they are tired and sleepy and ready for bed, and then wonder why the words do not leap out at them in the way they did from the pages of the story read two hours earlier or from the television screen they followed so closely.

—Julian Price Love in *How to Read the Bible* (Macmillan)

CHANGING THE GARB IN CHURCH

A PHOTOGRAPH in the newspaper showed several women participating in the ceremony of a fraternal organization. One of the women, dressed in the mortarboard and black gown customarily associated with college commencements, was draping a stole about the neck of another woman similarly garbed. The story indicated that the red stole being conferred was the "highest citation which can be presented to members" of this particular fellowship.

Certainly the ceremonies of secular organizations are their own business. But the similarity of this use of the stole with a steadily increasing practice in the church brings up a question as to the origin and meaning of the practice. More and more it has become the custom for pastors to wear stoles, some with black gowns, some with surplices, and a few with the so-called eucharistic vestments. The ULCA's the "Life of the Church" survey shows this trend.

	1941	1947	1953	1959
Black gown only	1073	1152	997	559
Black gown, stole	355	837	986	691
Surplice, stole	216	723	1535	2711
Eucharistic garb	——	——	——	69

AN EXAMINATION into the origin of the stole discloses that originally it was not a church vestment. In ancient Rome the *stola* was a sort of scarf worn by certain Roman officials as a badge of their office. Just when the stole was taken over into the church is not known. There is evidence that its use goes back at least to the seventh century.

At the time of the Reformation the stole was not universally retained in the evangelical churches, although, surprisingly to some people today, the alb (long white garment covering the cassock and reaching to the ankles) and the chasuble were to be found in many Lutheran churches of Europe up to the present day.

FOR THE most part Lutheran pastors in America adopted the black gown, *any vestment was worn.* Several pastors from northern Europe, particularly the Scandinavians, brought elaborately embroidered chasubles with them to America. Occasionally one still finds these vestments in use. A pastor serving a church in the Virgin Islands, once a mission project of the Church of Denmark, reported recently that the chasuble used in his parish was in need of replacement and inquired where he might purchase another.

Replacement of the black gown by cassock, surplice, and stole in many Lutheran churches in recent years was due to the activity of the Lutheran Liturgical Association and other groups which functioned about the beginning of the twentieth century. As leaders turned to the *Book of Common Prayer* of the Church of England for the English forms of liturgies and hymnals, it was almost inevitable that there should be borrowing of Anglican practices, ceremonies and furnishings.

Along with the trend to put the choir in a divided chancel before the altar instead of on the rear balcony, there became the appearance in a few Lutheran congregations of the surplice and stole. This was an imitation of Anglicanism and not of Romanism. While Roman Catholic priests wear short surplices

ged with lace and shovel-bottomed, ibby soles, it was the Anglican custom wear long, full, linen surplices with ered stoles reaching to the knees.

In 1940 the ULCA in its convention opted a statement which says in part: n the basis of liturgical propriety and toric usage either the cassock, surplice d stole, or the black gown constitute per vestments for use at such services the church."

The statement went on to say that the ck gown was not truly an ecclesiastical tment, and that "its sombre black ill nports with the spirit of the Lutheran vice." On the other hand the statement ntinues: "The surplice, stole of litural color and cassock are distinctly ecsiastical in color. The surplice should made of fine linen, the stole of silk of color of the day."

Other than this the Lutheran church America has no statement of an "offal" character. Because the stole is to in "the color of the day," the rubric page 276 of the *Service Book and rnal* concerning proper colors for vice of Holy Communion, marriage, erals, and other occasional services, some bearing on the use of the stole. e type of service being conducted does permit the color of the day to be nged in either stole or paraments. The posed new Order for Ordination will e a rubric which reads as follows: here it is the custom, the Bible or the le may be delivered to each ordinand." s, no doubt, is a recognition of an old tom still in use among some Lutherans Scandinavian origin.

t might seem from all that has been d so far that the use of the surplice stole, which is increasing, might ne to be the normal thing in our rches. There are however certain individuals who lament the substitution of a late Anglican usage, and then not in its fullness, for the more ancient practice of the post-Reformation Lutheran churches of Europe. Why, these people ask, if we wish to eliminate the drab and unecclesiastical black robe, did the church in this country turn to an Anglican practice instead of studying earlier Lutheran usage? One of the more vocal of these persons suggests that it would be well to restore the full surplice, reaching to the ankles, or alb, and then cover it with the chasuble when the full liturgy is celebrated. Better still, he says, is the use of the full array of eucharistic vestments, alb, amice, maniple, stole, and chasuble.

Along the same line he suggests further that the traditional surplice *with* stole be retained for preaching, baptism, funerals, weddings, and at times when, for example in a procession, it is desired that the man wearing the stole be identified as an ordained clergyman.

There is merit to this suggestion, particularly when it is recalled that, like the badge of the policeman, or the stethoscope of the physician, the stole is the mark of the office of the ministry. Other persons participating in the services of the church may and should wear cassocks and surplices (or cottas, an abbreviated surplice), but the stole marks a man as an ordained minister of the church.

One wishes that more of our congregations would heed this, in view of pressure from professional vestment makers to dress up choirs in all sorts of brightly colored robes complete with stoles *in all the liturgical colors*. No matter how the stole is made, in satin and with fancy dangling tassels or embroidered with a variety of Christian symbols, it is one distinguishing vestment of the office of the ministry. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Caution!

QUESTION: Over the years I have developed a mental image of the kind of man I would like if I decided to settle down. I met a boy such as this when I started high school. We started dating steadily about ten months ago, and we like one another very much. We are both seniors now. It is our plan to work our way through college, he to become an engineer, and I to be a parish worker.

One of the things that worries me is that I have desired a number of things but have a dreary feeling that I don't deserve them. Harry is a person whom I feel I don't deserve. He treats me as though I were a queen. He seems to understand when I make mistakes. His family is a happy group—they share everything. My family is coming to "split ends." How can I overcome this sense of unworthiness?

Our religions are different. He is a Unitarian, while I am a Lutheran.

REPLY: You are very young. While your interest in this young man may eventuate in marriage, there is a strong chance that it will not. Most early romances fade out and are succeeded by others. Don't take it too seriously.

The way to high school graduation, and through four years in college, is a long one. Working one's way through college is not easy. There are hardly enough hours in the day for such an undertaking. Unless you are a top-notch student the time which you w have to give to earning money m bring about your failure scholastical To earn part of your way is mo likely to be possible. Furthermore, ha ing a pronounced romance while college could break up your edu tional plans. Your plan is far mo complicated than you seem to real at this time.

Your sense of unworthiness is pro ably unjustified. It is fine to have degree of humility, but such a decid feeling represents a problem on whi you have to work. You should a God's help, and then work hard overcome the trouble. Unless there some particular background for yo self-depreciation, you should give you self a better rating, and determine live up to it. Many people have h to do this.

Your question about religion is mo important than you seem to understan There are many differences betwe Lutherans and Unitarians, but the b basic one is that while Lutherans b lieve in the deity of Christ, Unitaria do not. This is a serious cleavage, whi you had better consider most careful Such a marriage would probably le you to deep regrets and perhaps to re unhappiness.

If Harry is at all open-minded, vite him to your church. Explain wh our church stands for. Give him su able literature to read, and at a prop time ask him to face the issue of b coming a Lutheran. Ask him to ta it over with your pastor, and show hi by your example how Lutherans b lieve and live.

Letters regarding problems to be discussed this "Clinic" may be sent to Dr. Rudisill 359 N. West End Avenue, Lancaster, Pen

YOU CAN'T IGNORE CHINA

mpatient Giant — Red China Today. By rald Clark. David McKay Company. 212 ges. $4.50.

Americans are reputed to have the ability blot unpleasant facts out of their minds. r a decade it seemed that we might do t concerning Red China. Grim facts ve driven that enigmatic nation into head- es and there is an awakening interest in at is happening behind the so-called bam- o curtain.

Gerald Clark's volume is a survey of the sent government and a review of the firm renchment of a Communist philosophy on the world's most populous nation. Mr. rk has visited in China, writes regularly the Montreal *Star,* and has the observing s of a man who searches for facts.

His book is replete with observations of economic and social progress of the peo- . The author roves over the whole eco- nic front, suggesting that the Western nocracies can never shut their eyes to this bitious nation. Its presence is already uencing the economy and plans of every an nation and it will be increasingly and easingly a power to be reckoned with in rnational affairs.

Of especial interest is his chapter concern- Americans who have chosen to reside in na. They are there for various reasons Mr. Clark believes that "they lead a which is neither fish nor fowl." He had feeling that they are fighting a weird er battle, determined to understand and e Chinese communism despite the inborn trust and suspicion of all foreigners.

Mr. Clark believes that Red China should recognized despite his recognition of its ger in the world scene. "It is too late us to be of real influence in domestic irs in China. But perhaps we can sal- e something by understanding the ob- us but too often overlooked fact that you not defeat communism by ignoring it."

This is a well-written book, in excellent journalistic style, the kind of book which will spark a rousing good discussion because of its interesting handling of a controversial subject. We'd better think a bit more cogently of our Christian witness on the forefront world affairs in Asia.

Buffalo RALPH W. LOEW

LAYMEN ARE MINISTERS

Saints on Main Street. By Peter Day. Seabury Press. 136 pages. $2.50.

Clericalism has always been one of the problems the church has had to face. Yet the tendency of a minister to take charge of the conduct of the affairs of the parish has too often been occasioned by a failure on the part of the laity to assume its proper role. To a sense of renewed awareness, of the importance of the ministry of the laity, this little book responds with a call for a greater assumption on the part of the men and women in the pews of their responsibilities and duties as parts of the whole ministry of the church.

Though not minimizing the necessity for the performance of all the ordinary administrative duties of the parish, the author's prime concern goes much deeper as he sees the need for each member to present to the world an image of the church by his or her peculiarly Christian response to the circumstances in which he or she is placed, whether as parent, housewife, businessman or employee. "For," says he, "each time a Christian comes into contact with another human being, he comes to a moment of judgment of his relationship to Christ." He deplores the case of the parish that "measures the usefulness of its members, not by their service to community and world, but by their service to the parish itself."

The author is a layman of the Episcopal Church and editor of the weekly magazine, *The Living Church.* The context of his message is sufficiently general in scope to apply to the members of all denominations.

Philadelphia PAUL VANREED MILLER

THE PEALE APPEAL

The Amazing Results of Positive Thinking. By Norman Vincent Peale. Prentice-Hall. 280 pages. $3.50.

This book is a sequel to *The Power of Positive Thinking.* Its purpose is to present dynamic and dramatic proof of the earlier book's claims. And this it does.

The author asserts that he has had letters from thousands of readers telling how, by the application of positive thinking principles to their own life situations, they have mastered fear, healed personal relationships, found better health, overcome inner conflicts, and gained new confidence.

Dr. Peale's challenge is well revealed in the following quotation from this book, "Take the gospel of Jesus Christ, really take it in depth; and transplant it into your mind, and you can have power and authority over your fear. Stand up to your fear and in the name of God and His Son Jesus Christ, command it to leave you. Then believe it is gone. Repeat this process until you feel a deep sense of victory."

In our highly complex and dynamic society, man is likely to experience stresses and strains which produce emotional disturbances. It was through the human mind that Jesus transmitted his power to quiet and to heal and to restore faith in God and that of man in himself. When he said, "Thy faith hath made thee whole," and "If thou canst believe all things are possible to him that believeth," he was issuing an all-out challenge for positive thinking.

Undoubtedly there are many Christians whose faith does not need shoring up by reading such testimonials as is contained in *The Amazing Results of Positive Thinking,* but there are countless others who, as a result of the evidence presented in this book, will be benefited and blessed.

Mount Morris, Ill. O. A. HANKE

NEW SITUATION DEVELOPING

The Church and the Suburbs. By Andrew M. Greeley. Sheed and Ward. 206 pages. $3.50.

The author is a parish priest of the Roman Catholic Church, serving a parish located in a city but possessing many of aspects of a suburb. He is well qualifie experience to write concerning the ben problems, and challenges of suburban liv

The causes of the phenomenal migra to the suburbs, the characteristics of su ban life, the impact of Suburbia upon tional welfare are clearly portrayed. As reads this book, he is impressed by the thor's clearness of thought, correctness appraisal, and fairness of judgment. H thoroughly at home with the expressive guage of our times.

The purpose of the book is to awa its readers to a realization of the chur responsibility in ministering to the ne of suburban dwellers and the church's portunity to influence a mass movem which offers a future of either hope fo continuing better life or a situation frau with hurtful possibilities. As the advanta of Suburbia are balanced against the advantages, it is evident that something important is lacking. This is a spiritual and the church is challenged to do so thing about it.

References to situations in Roman C olic parishes are numerous in certain tions of the book. However, it is not ficult to picture Protestant parishes in situations of varying degree. And P estantism's response to the needs of sub banites need not be different.

Father Greeley admits that some probl noted have not been solved and some q tions raised have not been answered. H ever the book is another attempt to pr into the contingencies of a "profound so revolution" in our generation and to phasize the church's part in dealing structively with it. MAURICE R. GORTNE

Lansdowne, Pa.

NEW TESTAMENT IN YIDDISH

A new edition of Dr. Henry Einspru translation of the New Testament into dish has been published by the Led Foundation, Baltimore. Dr. Einspruch veteran in Lutheran mission work am the Jewish people.

tters to the editor

RE OPINIONS ON CHURCH NAME

IR: Speaking from the standpoint of s, radio, and television, I hope the Joint nmission on Lutheran Unity will recon- r its choice of "Lutheran Evangelical rch in America." The reaction of the spaper reporters to it is very negative.

(DR.) CHARLES C. HUSHAW
ew York City

IR: The *wrong* name could easily saddle with a party label that could do real ence to our heritage. Grass-roots reac- s may yet expose the heresy of contem- ry Lutheranism — ecclesiastical ortho- y. (REV.) J. RUSSELL HALE
ollingswood, N. J.

IR: The rose could have been named nk-cabbage, and then the term skunk- age would have symbolized what we call rose. The symbol is filled by that ch it symbolizes—not vice versa. We e the name—the name doesn't make us. t we *are* is important; what we are ed is ultimately irrelevant.
inneapolis ROBERT WETZLER

R: The name "Lutheran" carries with it connotation of a historical, literary, and logical tradition which the merged ch will certainly not wish to disown. hermore the proposed church name es a distinction between ourselves and r Lutherans which has no basis in fact.
aywood, Ill. RAYMOND SALIM

R: "Lutheran Evangelical Church" has recommended to us because 1) it has a el twist," and 2) is free of legal en- brance. Are we choosing the name of a ch or a brand-name of a commercial uct? The word "Evangelical," however ved by our pastors and some of the , is unfamiliar to or misunderstood by public-at-large. If we favor the name eran Evangelical, we should be willing anslate it into simple English as the Lutheran Gospel Church. Few would seriously want that. There is one name which simply and honestly describes what we are: the Lutheran Church in America.

(DR.) MATTHEW I. WIENCKE
Dartmouth College

CATHOLIC IN PROTESTANT CHURCH

SIR: I am a Roman Catholic and have been getting your magazine at the public library. Once in a while I find in it some misinformation. You stated (*"Conclusion," Jan. 27*) that a Catholic's "attendance at a Protestant service would be a cause for confession to his priest and subsequent penance." Any Catholic may attend any Protestant service provided he does not participate or give grave scandal to the church. This act must not give anyone outside the church the impression that the Catholics believe there is more than one true church.

Hamilton Square, N. J. LYLE RESCH

The Synod of Rome, meeting last month under the leadership of Pope John XXIII, adopted 800 articles of faith intended as a guide for Roman Catholic dioceses everywhere. Two addressed to the laity warned that they were:

"Forbidden to read publications inspired by Protestantism, illuminism, existentialism, atheism or materialism.

"Barred from taking part in services, sermons or discussions of non-Catholic cults or in sessions of spiritism, magic or divination."

IS A DOLLAR ENOUGH?

SIR: This one, "One Dollar for Church" (*Feb. 3*), was too subtle for me. Cars, washing machines are financed usually over 18 to 36 months, not to mention down payments. This lady had $600 a year for these alone . . . plus. And all out of her own-earned income. Even though God's $1 was taken out first, it appears to me he ran a poor last. (REV.) F. B. MYERS
St. Petersburg, Fla.

SIR: My problem with the story ("One Dollar for Church") is that it had such an unhappy ending. Even if the wife did clear

her conscience about her gift to the church, there is no impression that her stewardship is at all a happy experience. Her laying aside of the first fruit for the Lord is done to protect it from other objects and not in genuine thanksgiving.

(Rev.) Carroll L. Boyer
Frederick, Md.

overseas

BERLIN CHURCH STANDS FAST

GERMANY: Hamburg. Feb. 6. — Most Protestants in Germany were looking with some fears to the Berlin-Brandenburg synod meeting last week which was held in West Berlin. Two-thirds of the delegates had come from the East Zone, one-third from West Berlin, for their annual meeting.

There was nothing very startling on the official program, but the underlying concern was Bishop Otto Dibelius and his statement regarding the Red government in East Germany which he sent to Bishop Lilje for his 60th birthday. Protests against this essay had not come only from the Communists but also from many Protestant pastors and laymen from the East who for many years have tried to live as Christians under Communist rule.

We are happy that no open distrust was expressed but that the bishop explained his thesis and retracted some statements. The bishop's "last will" for his church was hailed by the church and even the secular press as a noble and timely word for all Christians. Next year when his term as one of the presidents of the World Council of Churches and as chairman of the Council of the Evangelical Church in Germany is over, he wants to retire as bishop also. In the meanwhile some structural changes will take place in the East Zone.

Main result of the synod meetin that the only regional church which ers large parts of both sides of Germ did not break apart, which some pe had feared. The discussion about governing authorities will go on.

SHADOWS RETURN

To most of us the sudden outbreal anti-Semitism as shown in painting sw tikas on the synagogue in Cologne anti-Jewish remarks by quite a few sons in the last months came as a surp and shamed most of us. Many promin politicians and churchmen, both Ro Catholic and Protestant, have given t strong condemnation of the anti-Jew attitude.

Nobody knows exactly the source these demonstrations. Two young men clared they wanted to make an impres in their town, expecting that their na would be printed in the newspap Others may be influenced by neo-Fas tic ideas. The two 25-year-old pers who started the outburst in Cologne Christmas Eve were members of a m political party in which one can many former National Socialists.

Disturbing is the fact that this Semitism arises in a state in which 30,000 Jews live. (Of them 23,000 be to the Jewish religion.)

The courts have given more se sentences to the delinquents than ever fore. Within the political parties, schools, and the churches the crime the "Third Reich" are talked about m now than in the years before in orde overcome the terrible past.

THE GLOBAL VIEW

A most valuable book appeared cently: The *Weltkirchenlexikon-H buch der Oekumene* (Dictionary of Churches of the World—Handbook

umenicity). It was prepared by the chentag movement; main editors are of. Franklyn H. Littel (Atlanta, Ga., o had lived in Germany for many rs) and Dr. Hans Hermann Walz. More than 400 persons from all parts the world are included; among them Paul Empie, Dean Jerald Brauer and Frederick Nolde. Among the special visers are men like Prof. Florovsky, nneth Scott Latourette, Bishop Stephen ill, and Prof. Reinhold Niebuhr.

This heavy volume is a real encyclolia. Geography, foreign missions, liturgal and church music problems, biophies of outstanding people of church tory (with pictures), church building, rrent trends in the Roman Catholic urch but also in all free churches are luded. Publisher is *Kreuz-Verlag* in ttgart. —REINHARD GROSCURTH

lca . . . .

RST CHURCH IN YUKON

First Lutheran church to be organd in the Yukon Territory will be a ited Lutheran mission, Dr. Donald L. user, Board of American Missions extive, reported. The congregation will organized at Whitehorse, capital of territory. Many Lutherans of Gern and Scandinavian background have ently moved into the area around the y, which has a population of 13,000. hitehorse is on the Alcan Highway, out equally distant from Edmonton, berta, and Anchorage, Alaska. The LC has a mission at Anchorage.

Organizing the new congregation will the Rev. Modris K. Gulbis, now pas of Trinity Church, Winside, Neb.

AR BOOK FOR '60

Statistics for 40 years of United Luran history show that membership doubled during that period, according to the *1960 ULCA Year Book*. Edited by Dr. F. Eppling Reinartz, ULC secretary, the 344-page book was published Jan. 4.

The book reports 1,347,178 United Lutherans added by baptism during the forty years of the church's existence. Membership at the close of 1958 was 2,439,792.

The *Year Book* includes statistics for 1958 from the ULC's thirty-two constituent synods and 4,552 congregations. It lists names and addresses of pastors, missionaries, deaconesses, church and interdenominational organizations.

REINARTZ SCHOLARSHIP

A new scholarship fund at Wittenberg University, Springfield, Ohio, will honor Dr. F. Eppling Reinartz, secretary of the ULC since 1947. President Clarence C. Stoughton said an anonymous donation of $12,000 had been made to the university to be used as a scholarship fund to aid older men who are studying for the ministry. The fund is to be known as the F. Eppling Reinartz Scholarship Fund. Income will be about $600 a year.

Dr. Reinartz is a native Ohioan. He served as pastor of St. John's Church, East Liverpool, Ohio, for eight years, succeeding his father, Dr. John C. Reinartz, who had been pastor 44 years.

DONATIONS MOUNT

Gifts totaling $182,545 have been made to the ULC by 68 donors through the United Lutheran Church Foundation, according to Chester A. Myrom, its director. Most popular have been the gift annuity agreements, which account for 63 per cent of the total. Under the agreements, donors receive interest on their gift during their lifetime. The foundation was set up on Nov. 1, 1958.

Dr. Niemoeller Will Speak In Two Manhattan Churches

By PAUL VALENTINER

NEW YORK — Two midtown ULCA churches will be host to Dr. Martin Niemoeller for a series of ecumenical talks the first week of Lent.

The famed churchman, who under the Nazi regime became a living symbol of Christian resistance to a totalitarian government, will preach at Holy Trinity at 11 A.M., March 6, and at 12:20 P.M. daily at St. Peter's, March 7-11.

Dr. Niemoeller is president of the German Evangelical Church in Hesse-Nassau and is a member of the central committee of the World Council of Churches. He will be accompanied by his wife.

His six-day appearance here has been arranged by the ecumenical service committee of the Protestant Council's Manhattan Division. Five of the six evenings of his stay he will speak at other Protestant churches throughout the greater metropolitan area.

BISHOP HANNS LILJE, Hannover, Ger-

Pastor Austin Bosch presents award to Girl Scout Judith Behr at ceremony in Maspeth. Troop leader Mrs. Gertrude Raap looks on.

DR. MARTIN NIEMOELLER

many, currently serving as visiting profess for the spring semester at Union Semina here, has made appearances at two Luther gatherings since his January arrival.

The former president of the Luther World Federation spoke at a Jan. 29 meeti of the local chapter of the Philadelph Seminary Women's Auxiliary in Holy Tri ity Church, Manhattan. On Feb. 14 spoke to 300 church councilmen, pastors a lay leaders at a Brooklyn Lutheran Coun dinner-meeting at Zion Church, Bay Rid

HEADING THE 1960 financial campaign f $104,565 for the Brooklyn Division of t Protestant Council is a long-time acti member of St. Stephen's Lutheran Churc Flatbush. He is Col. Frederick L. Kop Jr., and this is the fourth time he has serv as chairman of the annual drive.

MISS JUDITH BAER, president of the Seni Luther League of Trinity Church, Maspet also a church school teacher and memb of the choir, receives the Girl Scouts' G and Community Award at a special servic

ıate Legislative Seminar

ears Rockefeller Address

By CLAYTON G. VAN DEUSEN

ALBANY — Governor Nelson Rockefeller s breakfast speaker to Protestants from oughout the state at the annual legislative ninar of the New York State Council of urches.

For two days delegates were busy with ivities including guided tours of governnt buildings, a session of the Legislature, l an informal session with the governor. ost important were the series of lectures, cussion, and seminar periods.

Subjects covered dealt with the church's ıcern in areas of industrial relations, nking drivers, today's youth, and popula- n problems.

The concluding address, on "Christian Re- onsibility in a Free Democracy," was en by the Hon. Charles H. Tuttle, gen- l counsel for the National Council of urches, and a director of the Protestant uncil of New York City.

The State Council distributed its annual atement of Legislative Principles," a gthy document covering social issues of 50 including family planning, Sunday s, mass communications, and many oth- . The third and final day of the council's gram was occupied with its annual as- bly. The agenda culminated with an ad- ss on "The Churches and the Counciliar vement" by the Rev. Forrest Knapp of ston, general secretary of the Massa- setts Council of Churches.

Church Will Reach Out

EMMANUEL CHURCH, Albany, the Rev. G. Van Deusen, pastor, considered at its ual congregational meeting the fact of changing neighborhood. It was voted to duct a survey of the South End, and to ite the unchurched, irrespective of race.

FIRST ENGLISH CHURCH, Schenectady, the v. Ray Kulman, pastor, has engaged in rracial work for about two years.

ST. MARK'S CHURCH, Johnstown, the Rev. Walter Betts, pastor, reviewed at its annual meeting the major recent changes: installation of a new study in the parsonage, creation of new nursery and kindergarten rooms, and restoration of stained-glass windows.

MARYLAND

Lutherans here for two centuries

Immanuel at Manchester Marks 200th Anniversary

HAGERSTOWN — Immanuel Church, Manchester, celebrated its 200th anniversary Feb. 10 to 14. Speakers at the closing service were Dr. F. Eppling Reinartz, ULCA secretary, and Maryland Governor J. Millard Tawes. The pastor is the Rev. Richard S. Shanebrook.

The church was organized Feb. 12, 1760, as a union church with the German Reformed congregation in the Carroll County community. The two congregations separated during the Civil War.

Present membership is nearly 1,000 confirmed members. The present church, built in 1915, is the fourth edifice occupied. Last June a new $135,000 educational building was dedicated.

PENNSYLVANIA

State Church Council Hits Legalized Horse Race Bets

By VIGGO SWENSEN

HARRISBURG — The Pennsylvania Council of Churches, meeting here Feb. 1-3, opposed legalized parimutuel betting on harness horse races as authorized by the State Legislature.

The delegates also urged member ministers and congregations to promote fair housing legislation, and deplored the controversy over daily Bible readings in public schools. Action on the latter issue was put off until the courts rule on the constitutionality of the readings.

Members of the council were told that the population increase is one of the world's most neglected social problems. Dr. Richard M. Fagley, executive secretary of Commission of the Churches on Inte tional Affairs, said:

"An important Protestant consensus i favor of 'responsible parenthood,' and sound theological groundwork is rap evolving and can have a major construc impact."

Dr. Fagley, who was secretary of a wo Council of Churches study group on popu tion, reiterated the need for comprehen and balanced programs of economic and cial development, including family planni as helpful steps in overpopulated and und developed areas.

Dr. Jacob W. Heikkinen of Gettysb Seminary spoke at the service of ecumeni witness for the delegates.

Dr. Charles M. Cooper, president of Ministerium of Pennsylvania, was nam chairman of the council's 50th anniversa committee (1961). Oscar L. Lingle

State Movie Board Awaits Court Test of Censorship Law

HARRISBURG — A three-member Pennsylvania Board of Motion Picture Control was sworn into office, but it will not censor movies until court cases contesting the state censorship law are settled. Two suits have been filed in Dauphin County Court by movie interests to have the measure declared unconstitutional.

Members of the board are Peter T. Dana, Pittsburgh, chairman; Mrs. Mae M. Bergin, Philadelphia, and Ira A. Sassaman, Hummelstown, who has long been associated with the Pennsylvania Council of Churches. For the past three years he has been director of Christian education for the Central Pennsylvania Synod, ULCA.

Under the contested law, movies unfit for children under 17 could be prohibited by the board if the films were found to be obscene or likely to incite a crime. In addition, the censorship agency is empowered to ban obscene shows for both adults and children.

Definition of an obscene movie, long a stumbling block in censorship legal circles, is spelled out in the new law. It designates a film as obscene if "its dominant the as a whole appeals to prurient interest."

IRA A. SASSAMAN

hitect's drawing shows proposed Pennsylvania United Church Center building in Harrisburg

llsville Lutheran Church was elected surer; Dr. Arthur Yeagy, assistant to the tral Pennsylvania Synod president, was ointed chairman of the Christian Educa- division; the Rev. David Hoover of Mc- nellsburg was named chairman of the vn and Country Church division.

Church Center Site Dedicated

ITE OF THE PROPOSED Pennsylvania ted Church Center, on the Route 230 ass, was dedicated Feb. 2 in the presence State Council officers and delegates. The ncil and State Sabbath School Associa- representing 18 denominations with re than 3 million members will occupy building (*see sketch of plan above*).

UNITED CHURCHES of Greater Harrisburg eived ten new congregations at the Jan- y meeting, including four ULCA: Memo- Trinity and Zion German of Harris- g, and Trinity of Steelton.

Delegates re-elected Dr. Viggo Swensen Zion Church, vice president, and Dr. race G. Geisel, member of Messiah urch, chairman of the department of mmunity relations and social action.

T. PETER'S CHURCH, Middletown, Dr. l R. Clouser, pastor, reports a $1,260 d. for assistance to young people in col- . The fund began with a $300 anony- us gift.

60 Churches Participate In York Family Mission

YORK — Nearly 150 persons from 25 churches attended Advent Church for the first of three workshops Jan. 17 in preparation for the Family Mission Feb. 21-24.

The Rev. Cedric Tilberg, director of synodical social missions, concluded the meeting with an address on "I Do Not Frustrate the Grace of God." About 60 of the 80 conference churches are participating.

LUTHERAN WELFARE SERVICE board members discussed ways of serving the aged and shut-ins of the York Conference. In the meeting held Jan. 21 at the Lutheran Home for the Aged, the executive director, the Rev. Russell Shilling, revealed there are 855 such persons for whom a program ought to be considered.

Burglars Cause Damage

THIEVES WORKING by candlelight during the night of Jan. 19 caused several hundred dollars worth of damage in a burglary at Christ Church. Only about a dollar in change was taken.

City police said an ornate brass crucifix was taken from a wall and twisted and broken in a fruitless attempt to pry open a safe in the study of Pastor Franklin D. Fry.

Parish Revision Affects Twelve Rural Berks Churche

By ROBERT SCHOENERT

READING—A realignment of 12 congregations that involved six Berks County parishes has been placed into effect.

The changes brought about the creation of two new parishes, a reduction of congregations in two parishes and the discontinuance of two others.

Three congregations decided to become separate churches with their own full-time pastors. One congregation was disbanded.

CREATED WERE the Northkill and Rehrersburg-Bethel parishes. The Northkill parish consists of Friedens Church, Bernville, and Zion Church, Strausstown. Friedens Church was withdrawn from the Shartlesville parish and Zion Church from Strausstown.

Altalaha Church, Rehrersburg, and Salem Church, Bethel, make up the other new parish. The Rehrersburg congregation was formerly in the Stouchsburg parish while the Bethel church was in the Strausstown parish. Both new parishes are served by supply pastors.

Still in the Shartlesville parish, served by Pastor Ernest A. F. Kallenbach, are Friedens Church, Shartlesville; Christ (Little Tulpehocken) and St. Paul's Church, New Schaefferstown.

After losing Altalaha Church, the Stouc burg parish was reduced to one congre tion, Christ Church at Stouchsburg, ser by Pastor George C. Myers.

The Strausstown parish was discontinu Trinity Church, Rehrersburg, was disband The other parish discontinued was Amityville parish, which had two congre tions decide to become separate churc and a third congregation consider enter another parish.

The Rev. Paul J. Dundore, pastor of parish since 1928, remained at St. Pa Church in Amityville. He has moved int $30,000 parsonage built by the congregati

Friedens Church, Oley, is scheduled call its full-time pastor in the near futu St. John's Church, Pricetown, will vote forming a parish with Salem (Shalter Church near Temple.

TWENTY CONGREGATIONS in the W Berks District are taking part in an eva gelism mission Feb. 21 through 24. T Rev. Alfred H. Erb is general chairman.

ST. PAUL'S CHURCH, Reading, has pu chased a plot at the rear of the building use as a parking lot. The site will hold a proximately 20 cars.

Pastor Paul Dundore lives in new parsonage of St. Paul's Church at Amityville in Kutztown Distri

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Susquehanna Conference To Hold Spring Meeting

By ROBERT E. PICKING

WILLIAMSPORT—Susquehanna Conference will hold its spring business meeting April 25 at St. Matthew's Church, Shamokin Dam. A secretary and a treasurer will be elected, and two lay members of the executive committee will be chosen.

The pre-Lenten retreat of the conference will be held Feb. 29 at Holy Trinity Church, Berwick. Dr. William O. Moyer of Philadelphia will be the leader.

Executive committee of the conference authorized Treasurer John M. Phillips to invest $7,000 in short-term loans.

LUTHERAN inner missions board of the Susquehanna Conference will meet Monday evening, March 14, at First Church, Watsontown. The pastor and two laymen of each congregation are expected to attend.

Leadership Schools Conducted

CONGREGATIONS of the Milton area joined for the first Lutheran Leadership Training School at Trinity Church, Milton, with total enrollment of 182. The Rev. George K. Bowers of Lewisburg is dean of the school. Six courses are being offered.

Sunbury area churches are holding a Leadership Training School at First Church, Selinsgrove, also with six courses. Chairman of the committee is the Rev. Richard E. Geib of Shamokin Dam.

BETHANY CHURCH, Montoursville, is holding a seven-week campaign for a new $175,000 education building, with aid of the Lutheran Laymen's Movement.

ST. JOHN'S CHURCH, Montgomery, held a preaching mission Feb. 21-25. Missioners included Dr. Gustave Weber of Susquehanna University, Pastors James M. Singer of Bloomsburg, Earl Zellers of Montoursville, Celo V. Leitzel of Sunbury, and George K. Bowers of Lewisburg.

Juniata Conference News

CONGREGATIONS in the State College ar sent representatives to a meeting last fall discuss the problem of insufficient pasto service. It was shown that only three pa tors were serving about 3,000 Lutherans seven congregations.

Councils of the Boalsburg and Pine Gro Mills Charges began discussions looking t ward division. After several meetings, t Shiloh and Pine Hall congregations voted form the new Mt. Nittany Charge. St. Pau at Pine Grove Mills and Gatesburg rema as the Pine Grove Mills Charge, and St. Mark's at Pleasant Gap and Zion at Boa burg continue as the Boalsburg Charge.

When the Mt. Nittany and Pine Gro Mills Charges call pastors, all congregatio will be able to hold regular services ea Sunday, with a greater share of pastoral se ice to meet the needs of Lutherans in the growing communities.

The Boalsburg Charge, served by Past Donald Raup, also is planning to divide in two independent congregations.

THE LIVERPOOL CHARGE, the Rev. The dore Lindquist, Jr., pastor, is making second try at consolidating the six memb churches. A committee of 23 met thr times and agreed that one congregati should be formed soon, but that the prese congregations shall remain in their prese buildings until they decide how to dispo of their properties.

Thompsontown Building Planned

EMANUEL CHURCH, Thompsontown, cepted plans for a new nave to be built on site adjoining the present church, purchas last year for $10,000. The $68,000 buildi of modified colonial design will have a se ing capacity of 180, with overflow space 25. The present church will be remodeled.

HOLY COMMUNION CHURCH, Yeagertow will remodel its building at estimated c of $180,000. Work is expected to be soon. Pastor David Kyler said the project a direct result of the success of the PL Stewardship campaign held last fall.

outh Employment Agency
perated by Two Churches

Two North Philadelphia churches have ned forces to combat delinquency with a te-licensed Youth Employment Agency, cked by an anonymous grant of $33,600 a staff over a two-year period.

The collaborating churches are Zion Bap-, a Negro congregation affiliated with the nerican Baptist Convention, and Christ iscopal, eight blocks away, which has en white but now has a few Negro mem-rs. The two congregations are believed to the only ones having state-licensed em-yment agencies, whose services are adver-ed in the daily press.

Christ Church originally obtained its li-se last July to help adults find work. ce then it has placed 200 persons, includ-a number of the physically handicapped d two deaf mutes.

The new combined agency hopes to find er-school jobs for youth, as well as serv-ing older teen-agers. The two pastors and their sponsoring congregations felt that work and spending money would be practical deterrents to delinquency. Both parishes are in an old and partly industrialized area that has a relatively high unemployment rate.

A STAFF OF FOUR, comprising a field director and a secretary at each church, will be provided, with the two clergymen serving as unpaid directors. Plans call for organizing a board of directors representing the two churches and the community.

The city's official Youth Conservation Service will be invited to co-operate. Special attention will be given to youth who have shown a proneness to delinquency.

Originator of the employment service idea was the Rev. William Vaughn Ischie, Jr., of Christ Church. Pastor of the Negro congregation is Dr. Leon H. Sullivan, who was named by the U.S. Junior Chamber of Commerce in 1956 as one of "Ten Outstanding Young Men of the Year."

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Drama Foundation Expands with Tour of Philadelphia Ar

NEW YORK'S Lutheran Foundation for Religious Drama has inaugurated an exciting expansion of its program. Leaving the New York area for the first time, the group was to present performances in four Philadelphia area churches the week-end of Feb. 20-21.

The program of two one-act plays by Charles Williams, "House by the Stable" and its sequel "Grab and Grace," was scheduled Saturday afternoon at Trinity Church, South Philadelphia, and Saturday evening at Good Shepherd Church, Mayfair; Sunday afternoon at Trinity Church, Germantown, and Sunday evening at Grace Church, Pottstown.

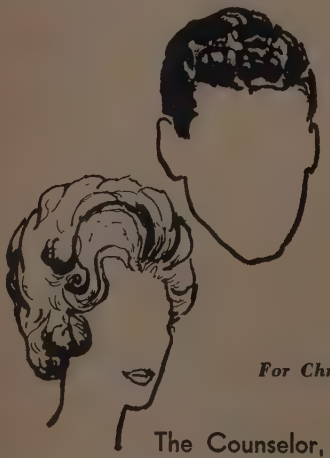
The plays were originally presented in a series of fourteen performances at eleven Lutheran churches in the New York metropolitan area during the 1959 Advent season.

The Rev. John Kulsar, executive director of the Foundation, indicated that the Ph delphia tour would be the first in a poss series of week-end tours with the plays Eastern Seaboard cities. He said that ne tiations are already underway with churc in Baltimore and Washington for perfo ances in the near future.

Pastor Kulsar also announced the pl will be presented in Allentown, Pa., at annual meeting of the Lutheran Society Worship, Music and the Arts, on June 9.

Charles Williams, English novelist, cr and lay theologian, patterned the plays u the late medieval morality dramas. The c is composed of actors and actresses fr New York Lutheran churches.

The Lutheran Foundation for Religi Drama is an inter-Lutheran group sponso by 36 congregations of all synods in New York area, with the assistance of dividual contributors. Pastor Kulsar pressed the hope that with the expansion



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group's program, more and more indi-uals would support and become active in Foundation's work.

The primary function of the Foundation, said, is to stimulate interest in the com-nication of the gospel through dramatic forms.

The Foundation is incorporated, with a rd of advisors to offer guidance, and a rd of directors which carries out a re-ous program of education.

Established in the autumn of 1958, the ndation has mushroomed from a small rested group, which produced two per-mances of the "York Nativity Play," to a wing tour company which faces ever-ening possibilities in serving the church.

NTRAL STATES

gency of Evangelism Felt

Mid-America Conference

By MARTIN G. SCHROEDER

OMAHA—A sense of urgency was mani- at the Mid-America Lutheran Evan-sm Conference, held Jan. 27-30 at ntze Memorial Church here. Speakers workers stressed the personal respon-lity of every believer to convey the good s of salvation to his neighbor and to world.

n addition, delegates were given val-le information on the techniques of ading the gospel. A completely new and sed manual of "Evangelism Direction a Congregational Level" was introduced. lore than 460 delegates from mid-erica states and many visitors from even ter distances attended the sessions. Prin-l speakers at evening services were Dr. veth P. Mitchel of Mansfield, Ohio; Dr. Everett Arden of Augustana Seminary, k Island, Ill.; and Dr. Edwin T. Dahl-, president of the National Council of rches.

he program was directed by the Rev. ruce Weaver, evangelism director of the ted Lutheran Church, and the Rev. William E. Berg, director of evangelism for the Augustana Church. The Rev. George A. Housewright, ULCA evangelism field director, was general chairman. Co-chairmen of the local committee were the Rev. Ruben T. Swanson and Mr. Russel Johnston, both of Omaha.

Among the leaders were Mrs. Ruth Youngdahl Nelson of Washington, D. C.; Dr. Beryl Maurer of Harrisburg, Pa., and the Rev. Walter Kloetzli of the National Lutheran Council's department of American missions.

What the Plays Are About

"House by the Stable" recounts in high comedy the story of Man infatuated by his own sweet Pride. Pride's brother Hell engages Man in a trick gamble for his own soul. However, the game is interrupted by the Holy Family who are in search of a room. Grudgingly offering the couple the stable outside, Man continues with his revelry until he hears a call from the stable. With Gabriel, his house servant aiding him, Man disengages himself from Pride and attends the newborn babe.

"Grab and Grace" is a farcical treatment of the return of Pride in the guise of Self Respect. However, Faith, a sophisticated and lovely woman, and Grace, an impish boy, expose the tactics of Pride and for the moment at least abandon her to her brother Hell to travel in the malignant lands.

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CENTRAL STATES . . .

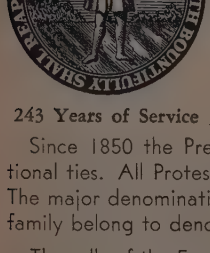
SIXTIETH ANNIVERSARY of the ordination of Dr. Paul W. F. Frederick, professor emeritus at Central Seminary, was celebrated Jan. 7 in the seminary's St. Timothy Chapel. President E. B. Keisler presided. Dr. Fredrick D. Boldt of Fremont preached.

Former chairman of the ULCA Commission on Adjudication, Dr. Frederick retired in 1953 after serving on the faculty since 1931.

OUR SAVIOUR'S CHURCH, Durant, Okla., was formally organized as a congregation on Dec. 20 by Dr. Reno R. Frobenius, Central States Synod missionary superintendent. The Rev. A. W. Homburg, Jr., is the mission developer.

FAITH CHURCH, Prairie Village, Kansas, holds top place in stewardship among Central States Synod missions. Benevole was paid in full by Dec. 1 while the con gation handled heavy building payments filled LWA and Midland College quotas.

Seminary President Keisler congratulates Dr. Paul Fred



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950,441 Pledged in Synod's New Stewardship Program

By JOHN E. COOPERRIDER

CHICAGO—One hundred per cent of the gregations of the Illinois Synod par- pated in the synod's new approach to evolence by pledging a total of $950,441 ard the 1960 budget.

The proposed budget, adopted at the an- l synod meeting last May, called for 141,000, subject to adjustments by the cutive board.

The new program was described by the od's secretary for stewardship, the Rev. hard L. Peterman, as "an evangelical roach to stewardship." It replaced the ortionment system used since the synod's anization in 1920

The amount pledged represents an in- ase of more than $100,000 over the ount actually received for apportioned evolence in 1959, even though the pro- ed budget was not met. The amount eived in 1959 was $841,196.

The program began with a synod-wide hange of pulpits last June, in which the ting pastors presented the benevolence se of the church and secured a tentative dge from the church council of each con- gation.

The actual pledges were not made until er the Every Member Visitations in the gregations last fall, and the adoption of tentative, or adjusted pledge, by the ire congregation.

Pastor Peterman pointed out that most ods that have gone into the new plan e experienced a 10 per cent decrease pledges over the amount actually received previous year in the first year of opera- n.

Education Secretary Resigns

THE REV. PAUL E. ERICKSON resigned as retary for parish education of the Illinois od, effective March 15, to accept the l to become pastor of First Church, De- ur. Pastor Erickson was the synod's first secretary for parish education, and his resignation reduces the synod's full-time staff, including the president, to five. Others are the secretaries for stewardship, evangelism, missions, and educational camping

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ILLINOIS . . .

therans Believe," and planned to cont for 39 weeks, has started in all four cago daily newspapers. Sponsored by Lutheran Council of Greater Chicago, series is a co-operative venture inclu Missouri Synod churches.

Cost of the "ads" will run $20,000 is being subscribed by individual congr tions.

WESTWOOD CHURCH, Elmwood Park, cently observed the 25th anniversary of pastorate of the Rev. Theodore W. Bros Along with the reception there were reun throughout January of councilmen, cou married, persons baptized, and members ceived during the quarter century.

—CHANGES OF PASTORATE—

PENNSYLVANIA MINISTERIUM

BEER, PHARES G. From Grace Church, lentown. Retirement.

MILLER, JOHN N. From Messiah Chu Philadelphia, assistant pastor. To M vern, mission developer.

PITTSBURGH

BARTLEY, RICHARD H. From First Chu Duquesne. To Redeemer Church, rick.

ERHARD, WILLIAM M. From Zion Chu Wheeling, W. Va. To St. Mark's Chu Jeannette, Pa.

HANSON, T. PAINTER. From Bethany Chu Belleville, N. J. To Center Township ish, Pa.

HARKINS, JAMES R. From Hope Memo Church, Smithton. To St. Paul's Chu Carmichaels.

KUHRE, W. WILLIAM. From Punxsutaw parish. To graduate study.

ROBBINS, JAMES M. From St. Jo Church, Connellsville. To Hebron Chu Blairsville.

—DECEASED—

MRS. MARGARET WILSON KINA 85, widow of Dr. James D. Kinard, Jan. 30 at Greenwood, S. C.

native of Peak, S. C., she was mar- to Dr. Kinard in 1896 and lived in sville, Cameron, Newberry, Greenwood, nston and Columbia, S. C., and in States- , N. C., where Dr. Kinard held pas- ites.

he is survived by a daughter, Mrs. Mazie Dalton of Greenwood, S. C.; two sons, ius H. Kinard and Dr. Karl W. Kinard Columbia, S. C.; two grandsons, Karl W. ard, Jr., of Savannah, Ga., and Porter Kinard of Newberry College.

uneral service was conducted Feb. 1 at nanuel Church, Greenwood, by the pas- the Rev. Frank L. Roof, and Dr. L. d Hamm. Burial was in Wittenberg rch cemetery, Leesville.

R. JOHN B. RUPLEY, 68, pastor of nity Church, Dalton, Neb., died Jan. 13 heart attack.

orn in Catawissa, Pa., he attended Find- College and Susquehanna University, was graduated from Gettysburg Semi- in 1916. He served pastorates at Boons- , Md.; Washington, D. C.; Westminster Baltimore, Md.; Grand Island and Dal- Neb.

e was formerly secretary of the Mary- Synod and served two terms on the rd of directors of Midland College, Fre- t, Neb.

urviving him are his wife, the former leen Weller; two sons, the Rev. John Rupley, Jr., of El Paso, Tex., and the Kendig W. Rupley of Omaha, Neb.; grandchildren, and four sisters, Mrs. ie Bergstresser of Anna Maria, Fla.; Effie Kulp of Perkasie, Pa.; Mrs. Grace e of Arlington, Va., and Mrs. Ruth e of Baltimore, Md.

uneral service was conducted Jan. 16 in ity Church, Dalton, by the Rev. T. J. ldt of Oshkosh, and the Rev. Henry T. nich of Sidney. Burial was in Charles n, W. Va.

R. EDMUND G. WOOD, 55, mission- o India, died Jan. 15 in Fremont, Neb., heart attack suffered while shoveling snow. He had been on furlough since last July and was to return to India next August.

Dr. Wood was born in Omaha. A graduate of Midland College and Western Seminary, he went to India as a missionary in 1929. He is survived by his wife, the former Dorothea Kruger; three daughters, Mrs. John Nelson and Mrs. Robert Kocher, both of Petaling Jaya, Malaya, and Patricia, at home; six grandchildren, his parents, Dr. and Mrs. F. E. Wood of Fremont; a brother, Dr. H. J. Wood of Pullman, Wash., and a sister, Mrs. Matthew Thurnbull of Youngstown, Ohio.

Funeral service was conducted Jan. 18 at Salem Chruch, Fremont, by the Rev. Fredrick D. Boldt.

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AD POLICY

THE LUTHERAN will NOT accept ads urging church organizations to offer items for resale for church profit. Ads seeking individual agents and in which no mention is made of church organizations or church profit are acceptable.

IN CONCLUSION

ONLY A FEW YEARS AGO women stood in line for hours to buy nylon stockings, sugar was scarce and meat was often a black-market commodity. Autos lined up for blocks to get a few gallons of gas in exchange for some money and a much-more-precious ration coupon.

Almost one-third of the population of the United States has grown up since those war years. To them—and to many of their elders—the wartime problems belong to the distant past.

There's a generation of youngsters across the oceans, too, that has grown up since the war but is still affected by it. They've known no home but a refugee barracks or a village for displaced persons. They've been displaced all their lives. To them the normal thing must seem to be rootlessness, hopelessness.

IT'S NOT SURPRISING when folks under such circumstances get into trouble. A girl who has spent her entire childhood in a refugee camp may turn to prostitution as the only way to get out. A boy may become a lawless wanderer. What has he got to lose?

To draw attention to this problem, the United Nations has made this a special World Refugee Year. Governments have been slow to respond. The United States, for example, has not provided the few millions asked for the Refugee Year program although it allocates billions for rockets and missiles. The best efforts have been made by the churches, using gifts generously given by their members to try to help some of these people find a new way of life.

It hasn't all been hopeless. Hundreds of thousands of one-time refugees are now happily settled in the U.S., Canada, Australia, South America and o places, contributing to society and viding for themselves. A gigantic has been done by agencies like Luth Refugee Service, which works with National Lutheran Council and the theran Church—Missouri Synod. theran World Action gifts have made work possible.

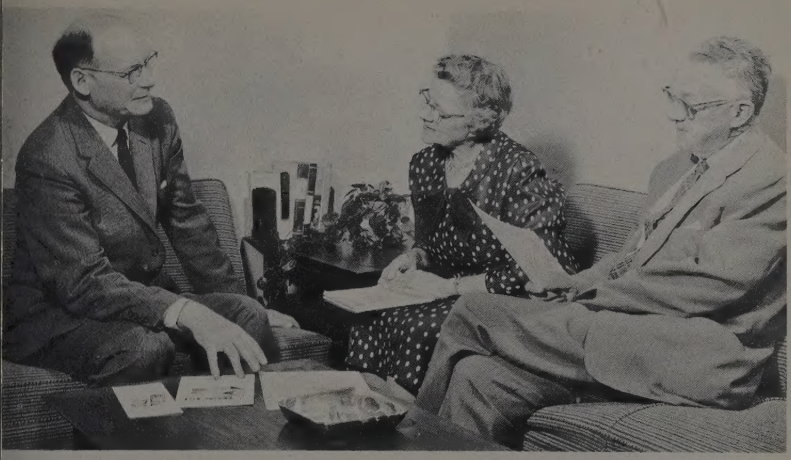
But what's to happen to the hard-c refugees remaining in temporary q ters? Many are too old to move, or h some physical handicap that makes th unable to qualify for admission to other land.

A NEW STRATEGY has been develo for these people. They're now be taught a trade, being settled in mo permanent shelters or in little houses their own. There's new hope for the

Church agencies have taken special terest in youth. Depicted in THE L THERAN last week was a vocational tra ing school in Austria where some re gees from Hungary and other Iron C tain lands were being given the cha to work at a trade and make good. Ma wayward teen-age girls are finding l and help for the first time in a rehabil tion center in Austria's Alps.

Money is needed to complete this p gram. Governments still hesitate. Ch tians cannot hesitate. Lutheran Wo Action leaders have pleaded for a mill dollars above the regular LWA quo this year to carry out this final step of drawn-out refugee program. United L therans fell a little short of meeting c full LWA quotas in 1959. If we c make up for that failure by providing needed extra funds this year, we'll h solve a major problem plaguing world. Now is the time to start.

—ALBERT P. STAUDERMAN



ULCF'S
LIFETIME GIVING PLANS
Combine Practical Benefits ------ **for YOU**
for YOUR LOVED ONES
for THE CHURCH

You are invited to confer without obligation with the Foundation's executive director to determine which of these arrangements fits best into your estate plan.

THE GIFT ANNUITY AGREEMENT
Written in amounts of $500 or more. Guaranteed rate of return for lifetime of donor and, if desired, one other person. Part of asset value may be deducted on tax returns in year of agreement. Large portion of annuity paid is taxfree income. Enjoy freedom from investment worry, attractive return and lifetime satisfaction of making a capital gift to the Church. Proceeds may be designated. Sample rates: age 65—5.0%; age 72—5.8%; 80 and over—7.4%.

THE REGULAR LIFE INCOME CONTRACT
Written in amounts of $500 or more. Pays average rate of return produced by Foundation's unrestricted investments for lifetime of donor and, if desired, one other person. Offers greater income tax saving through larger gift deduction. Avoids capital gains tax on appreciated securities. Annual income taxable as interest. Principal sum never reduced. Proceeds may be designated.

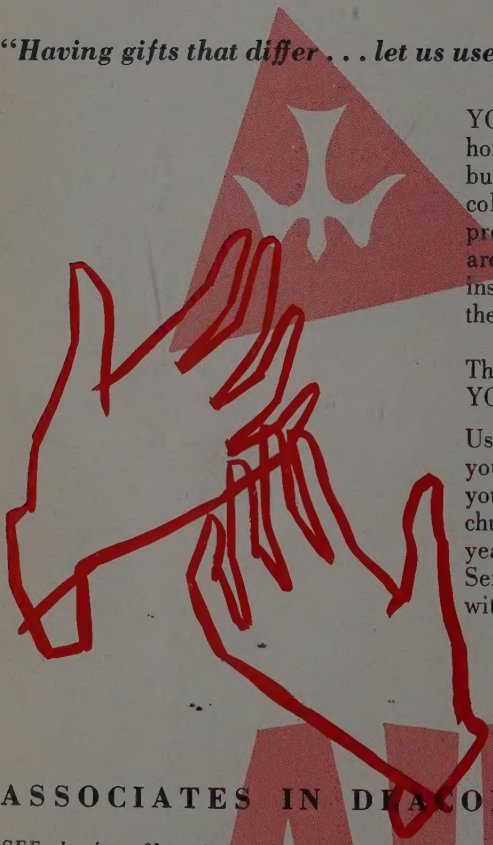
THE TAXFREE LIFE INCOME CONTRACT
Written in amounts of $5,000 or more. Provides taxfree income for lifetime of donor and, if desired, one other person. Large contribution deduction year transfer is made, together with complete avoidance of capital gains tax wherever appreciated securities are the basis for the transfer, makes this plan particularly advantageous to church members with large income tax responsibilities. Donor may designate causes to be benefited.

YOUR CHURCH IN YOUR WILL
Helpful leaflets on this important subject as well as on the practical wisdom of making a will are available without charge.

• *For further information on any of the above mentioned services write or contact*

UNITED LUTHERAN CHURCH FOUNDATION
Chester A. Myrom, Executive Director
an agency of The United Lutheran Church in America
231 Madison Avenue • New York 16, N. Y.

"Having gifts that differ . . . let us use them." **Romans 1**



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